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R E P L Y

TO THE
REFLECTOR,
ON THE
Gloucester-Shire P E T I T I O N,
In Behalf of the

Suspended Bishops,

AND

To the EXAMINER of the *Suspended*
BISHOP'S CASE.

By the Author of the Apology, &c.

*Injuria coactus sum non tantum fidei Defensor propria
sed per fidei Manifestator Aliena: Oros. in Apol.*

L O N D O N,

Printed in the Year, MDCXCIII.

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REPLY

TO THE
REFLECTOR

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By the Author of the Apology, &c.



To the EXAMINER of the
BISHOP'S CASE.

By the Author of the Apology, &c.

Printed at the Press of the
REFLECTOR, &c.

LONDON.

Printed in the Year, MDCCLIII.

THE PREFACE.

I Did not expect after I had given some Men the pleasure of fancying themselves Victors, that they would have expos'd me to the sorry Condition of Captives taken in War, and prolong'd their Revenge beyond the day of Battel: But their Charity like the Pestilence, which walks in darkness, does spend its Arrows in private, and we have new Billets of defiance to try if we dare run the hazard of another Encounter. Our Authors, I believe, judge it to be a great part of Manhood to offer a Challenge, and acquaint us they are ready for the Combat, and yet like Champions in Armor conceal their Persons; but I fancy 'tis no disadvantage to their Reputations to be unknown to the World, who though they pretend to the Authority of instructing others, have not, I fear, pursued the old Philosophers Advice of Knowing themselves.

They have made an Out-cry in the Nation, that the Gloucestershire Grand Jury Signed a very dangerous Petition, and that one of the Subscribers presum'd to second it with an Apology. Nor has there been wanting the assistance of able Wits to represent both as the product of evil and disloyal Men: But the Mischief is, they have expected an Answer; and an Answer they have not receiv'd, by which means they have lost the opportunity of shewing their Parts, and the Pelecan Youths grieve they have no more Worlds to conquer; but being uneasie in an unactive station, and fearing their Pensions, Popular Applause I mean, and the other private Courtesies of their friends, may be withdrawn when their labour is over, they provoke us all they can to afford them fresh occasion of dispute. In order to this, besides many other Tricks, they have compos'd a new Reply, and sending it in Manuscript, written with several Hands, and adorn'd with the many singular Embellishments of Spleen and Malice, which a Club of envious Men could suppose agreeable to the

THE PREFACE.

the Religion they profess to our former High Sheriff Mr. W. D. to be convey'd to me, I accordingly receiv'd it, at which time I could not but express my resentment, That poor School-boys should be rob'd of such choice Materials as might have serv'd to the use of their Paper-kites; I have little to say of the Authors of that Manuscript, or their Arguments, which render in Epitome the goodly stuff that others had more Elaborately penn'd: And did I know their Persons, I should be loth to engage in a correspondence which would make the Dispute as uncertain as their Address: But since they admire, I had not reply'd to the Reflector, and to the Examiner of the Suspended Bishops Case, and seem, though against Christian Peace and Charity, if they think they are in the right, to dare me to it, I shall once for all consider the loud pretences of those men who have openly attacked us with such spirit and calumny: And truly 'tis pity those Gentlemen should not be in some sort satisfied; for they will otherwise be apt to think that their learned Composures are strangely slighted by the World.

However, as the Regulation his Majesty hath been pleas'd to make in the Hierarchy, together with an Inclination to Peace, hath enduc'd me, tho' against the wills of some men thus long to bear with silence the noise of their Triumph, so shall I for the same Reasons decline in the ensuing Discourse from entring farther into the Merit of our Petition, than briefly to explain its Design. And yet if our Authors are so free as to allow us the Liberty to reflect and examin as well as themselves, I doubt not but I shall find Materials enough out of their own Words to condemn them, and to prove that they have exceeded the just Boundaries of Reason, of Truth and of Common Honesty.

A
R E P L Y
 TO THE
R E F L E C T E R
 On the *Gloucestershire* Petition, &c.

C H A P. I.

IT is no Surprise that our Examiner, to dispose unwary men to purchase his Book, should dawb the Pillars and the Gates of our Churches, and presume to affix the Titles of his Libel there, when he had with the same unhallowed hands, thrown his dirt into the Temple it self: For at the very time that he pretends to represent Truth to us, he joyns her in Marriage with his own Profaneness; and thinks it no breach, either of Law, or of Gospel, to plead unrighteously for God. If he had not given us the Honour of knowing he is a Clergyman of the Church of *England*, from whom Car-mens Railery, and other lewd Language could not reasonably have been expected, we might have thought him one of the Family of the Old *Armenian* Priests, who serv'd at the Altars of the two Famous Deities, *Calumny* and *Impudence*; and yet if we admit his Pretence to Holy Orders, we must allow our *Levite* to have bin invert'd since he breath'd forth an ample Discovery of an inward blackness.

I am sure he never learn't his Theatrical Dialect from the Holy Apostles, to whose Directions, Clergymen (of all others) are more especially oblig'd: No instruction without the Spirit of Meekness; no Uncharitable Surmise, or false Accusation do's bear a part on the Sacred File; and therefore I know not how our New-stamp'd Clergy-man can reconcile a continued Series of Sp'ight and Malice, that abounds in his Pamphlet with such serious Texts, unless he first place deformed Envy among the Christian Graces.

In truth, he seems rather to have practis'd according to the prescriptions of *Galen*, than to the Rules of *St. Paul*; and the Physical Dose did such Violence to him, that 'tis no wonder he complain'd in one of his Pages, that he was weary of the Operation; for after a full Vomit, his Malady fell downwards; and I fear the Jallap left him in no good Case.

Our other Author, who has oblig'd the Age with his Reflections, did I confess, pretend great Friendship and good Humor: But in bestowing the Courtesy, he usually interlaced some Digressions; which, as they betray'd the genuine temper of his mind, so did they discover him to be not altogether exempt from the frailty of being inveterate.

Nor was he content to confine his passions within the compass of his Book; but we find a Golden Legend, *à tergo Scripta*, where he delivers matters of especial Moment: For instead of an Advertisement, to discover what Lap-dogs are lost, what Canary-Birds are lately Arrived, or what other Pamphlets the Renowned Authors of the Modest Enquiry, and their Brethren of the Quill have put forth for Ghostly Instruction (this being a Customary supply to Mercurial Writers, when their Stock of Fancy is Exhausted) he hath by the grave advice of the Publisher recommended a Postscript to us, that resolves it self into the following Interpretation (1.) That Gentlemen (tho it seems to be of hard Digestion to him) usually serve upon Grand-juries (2.) That as no Clergyman was the Author of the Address, so neither of the Apology (3.) That he himself, if he be a Gentleman, is none of the best Christians, being guilty of that very Scurrility, which he pretends to Condemn in others. He tells me, that some particular passages in the Apology, which touch the Rampant Iniquity of Barbarous Regicides and of other Bloody and Hypocritical Men, were the product of my own evil self, and not of the Spirit of God, who is the Spirit of Love and Peace. This Lecture was, I confess, an home-push, and I thought at first sight, it would have brought me to the Reflecters stool of Repentance: But after I had duly considered the Charge, I had no reason to be Surprised at the Malevolence of the Censure, especially since our Reflector, to represent me as an ill Man, has thought it advisable to Rob an Old Popish Author of a Canting Expression. For *Cochlaus* in his Letter to the *Wormacian Dyer*, in which he represents the best Men as the Enemies of God, tells them, That *Martin Bucer*, to whose singular qualifications, neither the Reflector nor my self, must dare to pretend, was guided *fraude sui Spiritus qui unius non pacis sed dissensionis esse solebat*, &c. I would desire our Author, if not to compare the impertinence of that unchristian Allegation, with the Stuff he has published against me, yet at least to reflect on his own hard words; and so I proceed to consider the exceptions which our two Adversaries have laid down, not only against the proceedings of our Grand-jury, but against the Doctrine of Humanity, and the Discipline of our Church; against all our Bishops in general, and the Sentiments of our best Doctors, who have with due Conformity, comply'd with the late Oaths. I shall begin with their unfair dealing with us, which is attended with so many spiteful Remarks, such jealousies and foul suspicions, that I believe the Authors had a mind to set up for none of the honestest or best natur'd Men in the World. And though it may be in vain to offer them a Remedy to Cure their prejudice; Yet I shall endeavour to prevent the inveterate disease from infecting others.

In the first place, I am obliged to inform you, that every person save one of our Grand-jury, signed the Address, and that no disrespectful words passed between the Dissenters and us: For as the Honourable Judge was pleas'd on all

occasions to distinguish us from Common Tipstaves, and the other inferior Attendants of the Court, with a Title to which the Publisher of the Reflections cannot (without some Mortification to his grinning Modesty) be reconcil'd; so were we very sensible of the import of that name, and have entertain'd a generous Opinion of our Brother. Nor could I observe he then declar'd a publick Repentment of us. If he has at his leisure acted in a different strain, I am sure we gave him no just occasion to be uncharitable. I have one thing to offer, which manifested our Agreement in a main point, and prov'd our resolv'd concurrence against our Common Enemy; For our Presentment, which we lodg'd in the Court, as it pass'd by our General Vote; so were it Transcrib'd by other Grand-juries, and manag'd with prudence, and pursu'd with Courage, it would soon discover the private recesses of Jesuits, and disappoint the frequency of their Cabals.

I must in this place, beg leave to remind the Reflector of a wilful mistake of his; which as it is a Treacherous Imposing on his Reader, so I shall in a few words discover the pleasant Transport he gives out in his Title page, That his Book contains a Vindication of those who refused to Subscribe the Petition; this is a bold stroke, and the words imply, that a certain number refus'd: But how he could imagine that this could square with matter of fact, or gain Entertainment with serious Men, I know not; except we allow the Author to be a person of unaccountable Raptures, and amidst his extraordinary Speculations, to have retired from Reason and Sense.

However, 'tis very diverting, to consider with what Artifice he do's improve this fond Conceit in several pages of his Pamphlet; for although in truth all Persons (the one Dissenting Grand-jury-man excepted) who pretend to the Name of Non-subscribers, were as Remote from that concern, as a Lapland Priest, or the King of *Baniam*; yet the Reflector makes a great noise and pudder about the Non-Subscribers; and having beat his Cushion for Volunteers, he sets up a Banner, under which he endeavours to list all new-comers into that Glorious Character.

If by his Vindication of those that refus'd to Subscribe the Petition, he had not meant them that oppos'd, and made an Outcry against it, he might have sav'd his pains: For mere Refusers were never Censured by us; and to vindicate those who are not charg'd with any thing, may be thought the part of one who hath nothing to do, but would rather make mischief, than not find himself busines.

A grand Reason our Author is pleas'd to alledge for the Refusers Non-Subscription is [*Page, 19.*] that they must become Sureties, when the parties themselves will not come into Bond: This is a lofty flight of words that are wide of the mark. But indeed, though the Subscribers were all satisfi'd with their own Act and Deed; Yet it would have bin a great weakness in any of them, to have Solicited such as he to subscribe, or become Sureties for their Diocesan: This had bin *Ovem iupo committere*; so should St. Paul have desired or chos'n Tertullus his malicious Accuser, to have chang'd his Note, and have pleaded for him, or become his Surety; any one would have concluded he had bin weary, both of his Reputation and his Life.

But truly the Reflector notwithstanding his Deep-reach, discovers his Intrigue: For he begs two questions, supposing 1. That the Subscribers propos'd themselves the Bishops Sureties, and 2. That they interceded for a favour to the Bishops, without their giving the Government any Security of their own; which is a strange implication, and is remote from the Language, and the

design of our Address : 'Tis not to be doubted, but that some of the Fathers , if they had thought it necessary , could have produced such a List of the Nobility, Gentry , Gownmen and Plebeians (Men true to the interests of the present Settlement) to have enter'd into Bond for them , as would have pall'd the rankest Reflector : But as they never signified their desire, or their need of such Compurgators ; so their Friends could not judge it a part of their duty to give in their Names without Summons ; nor would they have Subscribed, unless the Terms and the Conditions of the Favour had bin accept'd: With which necessary performance , if either of the Non-jurors could not have closed his refusal together with his other Actions , do as little concern us, as the present argument him.

Our Author enquires , why the Bishops had not Petitioned of themselves ; but if it were lawful for the Bishops so to have done , what dangerous Enormity could our Address for them be suppos'd to have carry'd in it ? If the Reflector thinks it unlawful for them to have Petitioned , he has discovered his good Inclination ; and we may safely say , That as *Casir* had many *Maria's*, so our Author seems to have abundance of Father *Peter's* in him : But truly, the Advice which that Jesuit gave to King *James*, had such ill effect on our Prelates in the late Reign , that I believe , some of them who were then Tower-touch'd for Petitioning, might be loath to be drawn through the River by the same Cat.

We do not question his Majesties Clemency and Indulgence to humble Supplicants (he Conquers by his Mercy , as well as by his Sword) but yet it may be observ'd , that those Persons whose Consciences are satisfy'd by the favour of the New Indulgence , did not personally approach the Royal presence, or the Bars of the two Houses, to offer their Petitions or Arguments on their own behalf.

When our Author comes to Reflect on the Subscribers , he is not so positive indeed , as to be a judge of a Grand-jury, and so waves their Character, by saying, it will not seem kind to distinguish them by any mark that carry's not Respect and Friendship with it: Yet he is not over-kind to some of them, having left a Mark upon them, which he knows is not pleasing. Thus he distinguisheth ; [*Pag. 4.*] some, saith he , of the Subscribers, are Persons of Worth and Loyalty to the Government , the rest have a particular Devotion for the Church of *England* ; For what serves this Distinction, but to insinuate, that those who have a particular Devotion for the Church of *England*, are not Persons of Worth and Loyalty to the Government ? Here his designs begin to appear , which he strenuously prosecutes , viz. To make all such suspected, as if they could not be good Subjects, and bear the World in Hand ; that Fidelity to our National Church , and Loyalty to King *William* and Queen *Mary*, were inconsistent.

It may be observ'd what Art he do's use , to infuse jealousy into his Reader, when acknowledging there are the Names , he adds , it may be the Hands of such , &c. leaving it doubtful , whether those Hands were really there or no : [*Pag. 4.*] So that a prejudic'd Reader may suspect some sly shuffling in this Case. But of what principles is the Reflector, that can insinuate a Grand-jury lies under Suspicion of forging Hands to a Petition ? A Villainy fitter to be objected to the Out-casts of a Pillory, than to Persons of some Character and Repute in their Country. One might be tempted to think, that the Reflector had practis'd a Modern way of getting Hands to Petitions, when Schoolmasters and Mistresses set down the Names of their Scholars, and Masters of Families subscrib'd for all under their Roofs.

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The Paper Signed by us, consisted both of an Address of Thanks, and of a Petition for Favour; though we need not so nicely distinguish between them, since our Address runs the same Fate with our Petition, and cannot obtain with our Learned Adversaries.

For our Examiner (who after his manner of Volubility, do's often push into the Rhetorick School) do's spit forth his Gall and Wormwood against the Form and Ceremony we used, in paying our gratitude to King William, for his gracious promises, to Defend the Establish'd Church. [P. 22.] the manner of thanks, says he, in the Grand-juries Address, seems to be the very same words of our Ridiculous Addressers, in the preceding Reigns, when our Gloucester Gentlemen, among others, besieg'd King Charles and King James, with their thanks for the Reiterated Assurances, to maintain our Religion by Law Establish'd; and they cannot, he says, get rid of the Old Rot. I have made some Sally into the two past Reigns; during which time, I never sign'd an Address, to find out what Addressers those were, against whom this loud Orator Exclaims in general terms: And as I perus'd the Papers, which at a distance give us some light into the intrigues of that Age; I found out some, whom he places in the same Order with those Gloucester Gentlemen; and they are the Reverend Bishops, Doctors and Clergy-men of London, whose Names will be Famous in History, when our Examiner and his Book will be mouldred into Dust. I would entreat the unprejudic'd Reader, to Reflect with me on the Third Paragraph of the Address, which that Noble Prelate and his Clergy presented to the late King at his Accession to the Crown, and then let him entertain what kind Opinion he pleases of the Examiner: Their words were these:

As the Principles of our Church have taught us our Duty to our Prince, so we most humbly thank your Majesty, for making our Duty so easy and pleasant by your gracious Assurance, to defend our Religion Establish'd by Law, which is dearer to us than our Lives; in a deep sense whereof we acknowledge our selves for ever bound, not only in Duty, but Gratitude to contribute all we can by our Prayers, our Doctrine and Example to your Majesty's Happy and Prosperous Reign.

This was the Language of one of our most famous Prelates and his Brethren; this was the Concurring Sense of many other Bishops and Addressors of that time; and the like strain our Grand-juries Paper do's bear. I am sure none but an intriguing Faction, and their deluded Proselytes, who Address King James with thanks, for a Declaration that pointed at the ruine both of our Church and Government, can pretend to Condemn it. But do's the Examiner, who arrogates to himself the Title of a Clergy-man, dare, in this sort, to affront the Lord Bishop of London, and his Clergy, because they Address for the Continuance and Support of our Religion? Must the Grand-jury of Gloucester, be placed Rank and File with those Holy and Exemplary Men, before our Examiners Tribunal; and be together with them Condemn'd by this upstart Judge, to his own Distemper of the Rot, and to the Character of Ridiculous Persons? 'Tis pity the great Compton, had not desired the Examiner to have drawn up the Address, or at least to have beg'd his Pardon for the Error: But our Clergy-man is even with him; and tells the World, that the Bishop is Ridiculous: And I hope his Lordship will not envy us the glory of suffering in our Reputation with him.

But our Examiner will not let us pass without a further sting; for after he had according to his usual gravity considered our thanks to his Majesty, for his Resolution to grant a Pardon to his Subjects (which we need not blush to

P. 22. own was another Clause in our Address) he subjoyns a pretty Observation: *A Man, (says he) would naturally infer, that our Grand Jury found themselves in need of a good Act of Indemnity, &c.* O the blessed Consequence! The Grand Jury Address his Majesty with thanks, for his Royal Favour to such as were lyable to the Penalties of the Law, and therefore they themselves needed a Pardon most. This Raillery was I suppose learnt from *Celsus, Julian*, or some other profest Enemy of the Christian Religion; and if we admit the Argument to have any force, our Clergy man may in his Sermons at the Coffee-House (where I guess he is more Conversant than at the Church) prescribe a New Alcoran, instead of the Bible, and without doubt may, among the Admirers of Novelty, gain many Profelytes; but by the Umpirage of Holy Writ, his supposition fails in a great point, Charity being there adjudg'd to be the infallible Badge of Innocency. And as no love could parallel that of our Saviour, and of the Holy *Stephen*; so did they (without partial Reservation) intercede with God for a general Mercy as to their Murtherers, so to the whole World: And will our Examiner affirm, that they themselves stood in need of a Pardon most? It is no wonder he throws his Invektives upon the Gentlemen of a Grand Jury, since by the Consequence of his presumptuous Hypothesis, he spares not even the Holy *Jesus*, nor his Renowned Proto-Martyr.

I must with the Examiners leave resort the Argument upon his own head; for by his way of Reasoning, we may conclude, That because he has (to all appearance) been so violent an Opposer of a general Pardon, that therefore he himself was furnish'd before, and wanted none: He hath indeed abundantly discover'd his blind side. But altho a good Act of Indemnity hath laid a Plaster on his Eye, and scar'd up his old Wounds; yet I doubt whether any Gentleman of the Insurance-Office will be so fond of his Acquaintance, or so secure of his good behaviour for the future, as to stand oblig'd that his Sores, if rub'd, will not break out afresh.

Notwithstanding the wild Caprice of our loose Examiner, I hope no Person of tolerable Nature will blame us, for our hearty acknowledgment of the Royal goodness, in maintaining our Religion, or condemn our Zeal, either for Addressing with Thanks for the Kings indulgence to some of our Fellow Subjects, or for Entreating him, if he thought it agreeable to his Service (which was the sole drift, as well as the very Letter of our Petition) to dispense his Clemency to a few others. And truly, tho it may now seem too late, to enter far into the Merit of the Petition, with respect to the Persons, and the cause for which we interceded; yet for the necessary Vindication of those who subscribed it, I think it expedient to offer the following Considerations; And therefore,

1. In the First Place, I observe that a Grand Jury (who represent the Body of a County) may be suppos'd to have a Right to Petition, for matters of an higher and more publick concern, than many other private Persons: Nor doth it Reflect upon us, that but few other Grand Juries have Petition'd after our sort; or that the Addressees of some former Grand Juries have been very enormous; for a Priviledg is not lost by the non-usage, or by the contrary or perverse Usage of him, or them, who cannot renounce the Priviledge. The Reflector indeed has these Words; *Some of us (says he)*

P. 4. *do question the Legality of Petitioning*: But whether he himself be a Conformist or Dissenter in the point, he leaves us to guess; and so do we the dispute of it among them. The Subscribers were agreed it was Legal, and

and not inconsistent with their Loyalty; of which the same Author grants they had the Opinion of able Lawyers: But put the Case we exceeded the just bounds of our Duty, I am sure we meant honestly; and tho' a good intent of the Will secures us not from being guilty of Mistakes in our Judgment, which may also betray us into practical Errors, such perhaps as will not only expose a man to the rash Reflections of his Adversaries, but justly tempt the best Men to censure and admonish him; yet doth it exempt us from the double Iniquity of intending ill, which the Examiner (whose reason evaporates into mere Rant and Sophistry) would persuade the World was our great design.

2. Secondly, As we may Note a difference between a dispensation in favor of such who were already Bishops, and the preferring others (of a more inferior Character) to the same Dignity; so I judge it necessary to observe, that we did not presume to Petition for the advance of any one to the Episcopal Charge, who scrupled the Oaths; for this would have been a most absurd Motion: But the Reason which prevail'd with our Grand Jury to Address, proceeded as from a sincere respect to their late Diocesan, and some others (of whose Probity, Innocence and Noble Confession, they had not been the careless Spectators) so from an humble Enquiry, whether for some Considerations (not repugnant however, to the Service due to his Majesty) no favour might have been extended to some few Non-Swearers, who had been already settled in the Cathedral Chair. (This Question the Reflector endeavoured to evade, by considering our Address for the Bishops, with Respect to their being wholly depriv'd, whereas we Petitioned during their Suspension, at least before their Successors were Nominated, or admitted into their places; so that there was a possibility of their being restored) This I say was a question then; but his Majesty, and the Law have now decided it; and therefore we justly submit to the Determination which K. William has made, who is by Nature as incapable to design wrong, as he is in Honour averse to act it.

3. In the next place, it is not to be supposed, we should have so far forgot the Regard that was due from us to the Authority of the Legislators, as to have judged, that the Statute which enjoins the Oaths, ought not to have a general Obligation; for we could not have had the pretence to obtain the benefit of our Petition, but by a New Act of Parliament, and consequently, by owning the Obligation of the Statute in force; so that I conceive it has been very absurdly objected to us, That our Petition was level'd against King, Lords and Commons; for our Adversary takes things for granted, which are not true in point of Fact: Our Petition being not for the abolishing or evacuating an Old Law, but for a mitigation of it, with Relation to the Bishops, by a new Statute: Besides, the severe words of the Examiner seem to insinuate, as tho we disputed the Authority of his Majesty, and of the States of the Realm: But I hope no moderate man will so far encourage the Lewdness of his Fancy, as to draw such a fundamental Treachery out of our Petition; for we were not insensible of the respect that was due to the King and his Parliament, to the Prerogative of the one, and to the Rights of the other; but rather from those Considerations we were the more secure in our design, since we neither address'd with thanks for a Pardon, which we thought they could not grant, nor Petitioned for a favour they could not dispense.

4. Fourthly, Had his Majesty, or the Parliament refused to have allowed our Petition, this would not necessarily have noted us of Arrogance, or put a Slur upon the Petitioners: For as their admitting our Request, would have been

been an Exercise of their Authority, so the refusing it, would have been a Declaration of the same power: And tho' the Government (if our Petition had been accepted) might have been said, to have taken into their consideration the humble desires of a Grand Jury; yet by their refusal, they could not properly be said to dissent from us, or we from them; for we must be suppos'd as to be concluded, so to be satisfy'd with their Conduct, and not to Examine the Mystery of their Refusal.

5. Hence it follows, that our Address was a Petition for favour, and not a claim of a Positive Right; for such a demand would rather have been a Remonstrance, than an humble Petition; but we were well satisfy'd, that if our Request had not been allowed, we should have had no wrong done to us by the Government; tho' this cannot however excuse those busy Gentlemen, who thought it their Duty and Interest, to stifle and prevent our Application to the Prince. I confess we fell short in one Circumstance of our
Ref. p. 5. Duty; for we never understood till one of our Authors gave us notice of it, that he assumes to himself the Office of handing Petitions; and therefore he hath Reason not only to hold his hands, as he is pleas'd to express it, but also to storm that we did not cringe and give him our knee, and entreat him after an humble sort to undertake the Patronage and Management of our Address.

6. Lastly, When our Adversaries have spoken their parts, as will be observ'd by all sensible Men, their Arguments against our Address, whatever they are pleas'd to make them infer, do not of their own Nature prove it unlawful, but seem rather to accuse it as inconvenient; and whether it was so or no, his Majesty for whose Consideration it was intended, and who alone in proper speaking, could grant or avoid it, must be presumed to have been the sole Judge to determine; so that we are not accountable to any of them, in a Concern that is Foreign to their Cognizance, tho' otherwise we are content to gratifie their Ambition of their being thought Grand Courtiers and Politicians, and allow them a pretence to the State and Majesty of the Lyons, which guarded King *Solomons* Throne.

Having Premis'd these few plain Notes, which I have not set down to enhance the reckoning of dispute, but rather to alleviate the dreadful Charge, to which we have been Sentenc'd by some mens Charity: I proceed to the consideration of the other Objections, that lye scatter'd in our Authors against our Address. And truly, who would not deride that Cavil of the Examiner whereby we are inform'd, that in our Petition for the

P. 23. Bishops we stumbled unhappily upon the Word [*The Bishops serving their Majesties in their several Provinces*], and that it should rather have been serving God Almighty? Indeed this is a grand Exception worthy our Clergy-man, who in a sudden heat, was so intent upon the Spiritualities, that he forgot what a more Carnal Officer of the Church-Militant has laid down in Opposition to him: For the Reflector assures us, that

P. 7. Their Majesties Service is as much the necessary Employ of Bishops, as of other Peers. I could enlarge on this Head, and tell the Examiner, That the Service of the Prince in matters just and agreeable, is a Service of God: But I perceive our Clergy-man has such Correspondence at *Rome* (for he hath given us many occasions to think him no great Enemy of that Court) that I believe he would be content, that neither our Lords-Primates, nor any other of our *English* Bishops, should be the Servants either of God or the King

King in this Nation, but that we should be govern'd by another High-priest, who Stiles himself the Servant of the Servants of the Lord.

Nor am I on this account chargeable with uncharitableness, since our Critical Author gives us the Notion of a Bishops mediate and immediate Service. A pleasant need-not formerly laid down by an Old *Jesuit*, to exempt the Clergy from the Service of Temporal Princes! But the Famous Bishop *Andrews*, Abhorring the evasive juggle, affirm'd, that this Distinction will be of no stead at the Day of Judgment. And truly 'tis a Comfort our Examiner will not be our Judge. If he be an Accuser, he may there find a Companion, to whom the Scriptures have given that very Significant Title, expressing both his Character and his Office.

But in the same Period, our Examiner grows serious, and favours us with a Learned Reading in Philology, giving us to understand, that the word *Provinces*, is not to the purpose; but that it should *P. 24.* have bin in the singular Number, to mean the Province of *Canterbury*, then Vacant. Very gravely observ'd! And yet this is also a meer strife of words: For Dr. *Cowel* can tell him, that the word *Province*, is used divers times in our Statutes, not only for the Circuit of an Arch-bishops Jurisdiction, but also for several parts of the Realm; However it is not very material, if for peace sake, I allow our Author to be a Man of parts, tho there was not a very great necessity of shewing his Reading in this Case: For many of his Friends, who think all Presbyters to be Bishops, are of Opinion, that the word [*Provinces*] in the Plural Number, was very Expressive, there having bin some Non-swearing Ministers in both Arch-bishopricks; and we are the more inclinable to offer this *Salvo* on this occasion, since the Province of *York* is contentious with *Scotland*, where every Church has a Bishop, and every Family a Laird Spiritual. 'Tis a Delightful Consideration, that the Industry and Concurrence both of our Deprived and Conforming Bishops, Defeated the Intrigues of Father *Ellis*, and his Three Associates, who made but Four Diocesses, and One Province of our whole Nation. O may the great God unite them again, to the Confusion of the Enemies of our Church!

The Reflector, whose good will is not to be purchas'd at any cheaper rate, than by making him our Confessor, is much concern'd to know who sprang the Design of our Address; and by whose Council and *P. 4.* Encouragement, it was set on Foot, &c. Here our Author finds a Bugbear, as if some Trap were laid for Refusers to Subscribe. O Mighty jealousy, which sowers every thing! Some fancy Suspicion to be an Argument of Wisdom, as if people could not discover their Brains, but by shewing their Teeth. But truly, the Spring from whence it came, to use his own Metaphor, was the Respect some Persons (I need not tell of what quality) had for the Suspended Fathers. And as the Gentlemen of the Grand-jury, had no other Prompter but their own Experience, to satisfy them of the former Innocence, Piety and Constancy of the Bishops; so they had no other inducement, but Charitable Inclination, and good Will to Petition for them. It this be not agreeable to that Policy, which some account Modish, it may not however be repugnant to Christian Charity, and in this thought we take comfort, tho we cannot pacify the severe Reflections of others.

Then, as if he had some good meaning for them, he doubts what Success it might have had, whether it might not be to them rather for the worse *P. 5, 6.* than the better; because upon their Restoration, there would have bin a continual Watch and Jealousie, worse than can be now. Alas! What courtelie is there incrust'd in the Reflecters Pitch? Our Author may pass for another *Argus*; he alone had Jealousie enough, to have kept a Trouble-som Watch upon the Six Bishops. it

they had bin restor'd. But the Subscribers intended Honestly, the good of the Reverend Fathers; and if any of them would not have thought well of the Favour, they might not be compelled to accept it, but be left to the choice of their former privacy: And tho' Hypocrisie and Guilt, make Men Jealous and Fearful, yet Innocency and Uprightness, fear not the most watchful and the most jealous Spies.

P. 23. But of all Men, give me the Examiner for a Person the most kind to the Prelates: He objects to us, that our Address was an Affront to them, We having Petitioned for their Pardon, who he says wanted none. This indeed is a strange and unexpected impeachment; and how can the poor Subscribers avoid the Stroke of the Allegation? It seems for once, that we must so far pay a Respect to the *Normans* Conquest, as to Consult what the Authors, who are suppos'd to understand the Sense of those words, which we derive from that People, speak in this Case: They tell us, that a Pardon do's not only signify *Veniam*, but that it also denotes *favorem Gratiae Pacis & Benevolentiae gratuitum*: And therefore if we consider it in this Latitude, the Examiner, or any such like Friends of the Bishops, have little reason to impeach us, as tho' we had affronted them: For the Bishops Refusal or Omission to Swear, had render'd them Subject to a certain *pæna damni*, and to many Legal incapacities, which can never be taken off, but by a Capacitating Law; and even such a Favour, is no less than an especial Grace, that Remits the Omission of what was otherwise very necessary to be done. And yet if we take the word Pardon, in our Examiners narrow Sense, and at the same time consider the words of the Petition, as they were Abbreviated in the Apology to which his Objection refers, the Cavil will appear to carry with it the true Spirit of the Author: For after we had returned our thanks to his Majesty, for his Resolution to grant to all his Subjects (except such as in his Princely Wisdom, he should Distinguish from the rest) his Gracious Pardon: The Apology informs, that we desired the like Favour to our Bishops, particularly our Diocesan, &c. By which words 'tis plain, we Petitioned for a Favour, not the same, but like to that of a Pardon; like in respect of the Fountain, from whence it must be deriv'd, which is the Kings Indulgence; like in respect of the Conveyance, it being to be perform'd in Parliament; and like in respect of the End, which pointed to the Service due to his Majesty. A Novice in the Schools can tell us, that every like, is not the same. And several who have perus'd a Copy of the Original Address, can testify, that we Petitioned for a Favour in the General Term, and only thank'd his Majesty for a Pardon.

I confess I took up some few Pages to prove, that the Kings of *England*, are the Fountains of all Acts of Grace; but as I there endeavour'd to Defeat the sorry Arguments which were proclaim'd in the Ears of the Unthinking People, to the prejudice of the Title of our Address; so can no person take occasion from that Discourse, to conclude there are no other Acts of Grace, than that of a Pardon; for we should then confound the *Genus*, and the *Species*; and the Examiner who pretends to the Highest Pertch of *Logick*, would soon tumble down *Porphyry's* Tree, and 'tis pitty to let our pert Clergy-Man perish, before his time.

P. 11. I need not in this place, offer any thing to satisfy the Reflecters wonder, why the Petition was not directed to the Parliament; it was not out of Disrespect to them, or their Authority: But whereas our Paper carry'd in it our Address of thanks to King *William*, for his draught of Pardon sent down to the Lords House; so it was not irregular to respect the same Fountain of Grace and Favour in our Petition for the Bishops; nor can we think the Parliament would have bin averse to any thing which his Majesty might first espouse and recommend to their Consideration. The

The Examiner was not insensible of this, and therefore in his usual *burlesque* strain he tells us, that I spent great part of the Pamphlet in vindicating the Grand-juries making their Address to the King, and not to the King and Parliament; and that its not worth the pains to consider, whether they should have Address to the King, or to the Parliament, or to both, &c. If our furious Examiner will not run till he is out of Breath, I desire him to stop a while, and observe, that if it was folly in us to Address, it was no great Wisdom in some of King *William's* pretended Friends, to give out that the noted fault in our Petition, consisted in its being Dedicated to King *William*, and not to the Parliament; and that it was unseasonable to provoke the Prerogative to further Advances, when it had already (such forsooth was their grave Judgment in the Law) proceeded too far by the draught of a general Pardon, sent to the Lords House. If I reflected on these persons Treachery in the late Reign, with respect to their fustian Addresses against our Laws and Religion, in Compliance with an Arbitrary Unlimited Power, inconsistent with both; I am not much to blame, especially since they now pretend to be therefore better Subjects than their Neighbours; because they hint the Authority Imperial, which by our Fundamental Laws, is lodg'd in the King, and Exclaim in the Language or Decree of Nature to the Ocean, Hitherto O proud Prerogative, shalt thou go and no farther.

The Reflector seems to be astonished, that the Petitioners should pretend to take to themselves the Title of his Majesties most Loyal Subjects. To satisfy our Authors Curiosity, I observe, that Honest Men, P. 12. usually measure their Duty with due proportion to the Object; and therefore since King *William* is the most High, the most Serene, and his most Excellent Majesty; it was requisite that a Grand jury (who by their Office are immediately employed in the Affairs of the Crown) should testify their submissions to the Sovereign, with the most Humble, and the most sensible Regard. And truly, no Persons ought to be scandaliz'd at the Expression, as if we would Exclude other Men from a just claim to the same Character, since in the *English* Tongue, a Superlative do's not always imply Comparisons more than the Positive Degree; for tho the Examiner be most Learn'd, it do's not follow, but that the Reflector may (without injury to Grammar) be as learn'd as he or any other Pamphleteer in the Town.

The Reflector might esteem me unkind to his Memory, if I should not recite his Elegant Sight, by which he seems to recommend himself to us, as the Mouth and Pythia; or at least a protest Advocate of the true Canting Tribe. *We are glad, saith he, to hear our Grand-jury openly profess Loyalty in the Highest Degree; yet knowing how late many of them* P. 12. *came into the Roll of Loyalists, and how chargeable Men are, that are not fix'd upon the strong Principles of Religion and Obedience, we cannot join our Names to theirs. We know our own Forwardness and Constancy; We know what our Preckings and Prayers have bin, and are before we were called to Fasting and Prayers, and how we have endeavour'd with all our Might, to attain the Ends of them. We were not only for the Prince of Orange's coming in, and taking the Government, but for his being King. We wished that nothing might hinder him from going to Ireland, and God hath wonderfully answer'd our daily Prayers for Success, and a safe Return; for which we rejoice, and praise the Lord of Hosts, and should have ventured our Lives, in doing the Office of our Ministers with our Country-men, had there been any such need of their Marching against the French and Jacobites &c. O the Modesty of the Reflector and his Brethren! O the Supercilious and fond conceit of our Modern Pharisees: Here are Praises by sound of Trumpet, here are long Prayers without Charity, here are fastings to be seen of Men. Here*

is a strict Observation of the Law, Exclusive of others of the same pretence. A poor Publican and Sinning Subscriber, must not be named the same Day with them. We are glad to hear that their Loyalty is fixt upon the strong Principles of Religion and Obedience; the time was (I speak by the Reflecters own way of Argument) when they were of another mind. We have known the Affections of many of them, to the Family of *Orange*, before their taking upon them the Government, when they seduc'd our late *English Absalom* to affect the Royalty: For as *Levi* paid Tythes in *Abraham*, so would our Gracious Sovereigns (had that Rebellion prosper'd) have suffered in the Person of their Father, suffer'd, I say, in the Natural Sense of the words; for the Jealousie of Victorious Princes, seldom permit Rivals to escape the last Extremity. We have known some Mens Conversion to Loyalty, which was no less Extravagant and Dangerous in its Effects, than the other Projects of their Brethren: For these High-flown *Jacobites*, resolv'd to Expiate for their former Crimes by committing greater, and to Appease their New Patron, by Sacrificing the Rights and Interests of their present Majesties, and the whole Nation to an unnatural Bigottry: We have known their Prayers and Preaching; for their Sermons, Writings and Petitions against Popery, may be gathered out of the *Gazets*, in King *James's* Reign. We have known the Sincerity of these Clamorous Men, to maintain the Protestant Religion, and the *English* Liberties, with their Lives and Fortunes, when they accepted an Equivalent, which the Prince by his Pensionary *Fagel*, discover'd to be Destructive of both. We have known, at least we have heard of their former Obedience to the Lord of Hosts, when the Day was their own, and their Saints Rod in the High Places of the Earth; for our Judaizing Loyalists, endin'd not to the Divinity, nor to the Language of the Gospel, but were for reviving the Old Law, when the Priest sounded the Trumpet of War, when the Tabernacle rested in the Camp, and when the great God, Gracious and Merciful, was pleas'd to be called the Lord of Hosts. In fine, we have known when this new Brood of Loyalists came into the Roll; and as we now rejoyce at their Conversion to Loyalty, so we wish them the Grace of Perseverance, that they may never back-slide or be given to change.

And whereas our Reflector in his Bravado, told us, that he was not only for the Prince of *Orange's* coming in, and taking the Government, but for his being King, he would do well to explain what he designs by this strong Principle of Loyalty, to which he will not consent our Subscribers must pretend. If he means he was for the Prince's taking the Government, and being King at the time he first Landed amongst us; we dar'd not I confess, to joyn in so Arrogant a piece of Loyalty, in affront to that very Prince, who then published to the whole World, that he had no other thoughts, but to settle some grand disputes in a Free-Parliament: This was the full sense of the Famous Declaration, which subdued all our Hearts, and purchas'd the Nation, without the Trouble and Hazard of a Conquest. How did Men, Women and Children then look up towards Heaven, to consult the Winds and Weather, and desired God to send them a Blessing from the East! The Reflector and his Friends, were not the alone joyful People; for all Qualities and Sexes joyn'd in the Acclamation of a general Triumph: They kiss'd the Hand of the illustrious *Nassau*, they Adored his Shadow, they prayed for his Life, and were perswaded by the pleasant Credulity of their charmed Eyes, that every Tree did bear Lawrel for the Head of their Deliverer.

If he means he was for his being King during the great Conventiary Contest; I acknowledge we could not pretend to give our Verdict in that high Controversy; and I may demand, whether our Representatives did ever consult our State-

State-Casulist into nice a Point ? But if he says, he was for his being King when he was actually so, he has made a wonderful and a very strong discovery ; and I would fain know, why he will not suffer us to be of the same mind with him, or at least permit us to subscribe to the judgment of a more Venerable Person, who declar'd, that tho he understood not how to make a King, yet he knew how to obey him.

I before observ'd, that our Reflector at one dash of kindness separated some Persons of our Grand-jury, from the Number of Loyalists, for no other reason, but because they have a particular Devotion for the Church of *England* : And truly, since he hath at this sort traduc'd our good Mother, who is justifi'd by her Children ; he must not be displeased, if I pacifie his hot Zeal, by discovering of what import, and upon what odd principles many mens Loyalty is built, who are her sworn Enemies. In doing this, I cannot be thought to act an unjust part ; and if any Persons are displeased with it, they must either Renounce thair fond Principles, or else submit to the Reflection, without casting a Reproach upon us, as though we had misrepresented them.

And therefore, in the first place, I demand how a grand Pretence to Loyalty, fixt upon the principle of Religion and Obedience to King *William*, who hath own'd himself oblig'd by Oath ; as also by Royal Promise to maintain the Church of *England*, in all its Rights, Priviledges and Immunities, can consist with a certain League and Covenant, which some persons have taken, and as yet think Obligatory ? What Reply can they reasonably offer, unless they tells us they have found out the contrivance of doubling the Altar at *Delos* ? The Words of the League, to which they stand bound, run thus : *Viz. That without Respect of Persons, they will endeavour the extirpation of our Church Government by Bishops, &c. And that they will not give themselves to a detestable Indifferency, or Neutrality in this Cause, but all the days of their Lives, Zealously and Constantly continue therein against all Opposition, and promote it according to their Power, against all Letts and Impediments whatsoever : All which they will do as in the Sight of God.*

Here is a late Oath to a King, and yet an Old Covenant against him too, for being a Lett and Impediment to their resolv'd design. Here is a sworn Fidelity to a Church of *England*-Prince, with a Salvo of Canonical Obedience to the League they enter'd into against the same Church. If they are true to the first Obligation, they are false to the latter ; they cannot I suppose pretend to be true to both, unless they carry a double heart, and the Face of *Fanus*. For to be sincere both to King *William*, who is led by Christian Moderation, and also to the Old Covenant, which indispensably obliges to avoid all Terms of Moderation ; is a fancy altogether as new and strange as that, which possess't a grand Casulist of our times, who declar'd that his A'egiance to King *James*, was not superseded by his Oath to King *William* (indeed this is an Age of Paradoxes, and secular interest is the great Lord of Hosts and King Paramount) I would not be thought to exasperate, or to obstruct the blessed design of an Union among Protestants, for which all good Christians ought incessantly to pray ; but I may reasonably observe, that as no exact Loyalty, so no true Union can be expected, if men are govern'd by an irreconcilable Prejudice.

Nor is the Loyalty of some others, I mean those Republican Zealots, who at present joyn in the separation from the Church for which we have a Devotion, and who formerly supplanted the Covenanters in their Authority to be esteem'd, as the Natural result of a sincere Principle. What Repentance have they declar'd for their old Iniquities ? Their Words might then obtain some Credit with the World : What new Atchievements of Loyalty have they to produce ?

produce ? Their Actions would then speak highly in their favor : Some of them are I confess therefore quiet, because they are at their Ease, because they Carouze and Drink at the Fountain of Mercy, because they Revel at the Banquet of our great *Abasuerus* ; and yet they will scarce permit others to feed on the Crumbs that fall from his Table. God forbid I should envy the bounty of our Royal Master, to those who came into his Service, or rather Protection at the Eleventh hour. However, it seems unreasonable that they who did not bear any part of the Burthen, or heat of the day, but are enter'd into the Harvest of other mens Labours, should so highly pretend as to Monopolize all Merit to themselves, as though they had purchas'd the claim with the sweat of their Brows, and the hazard of their Lives. In short, as these would be Patriots (I mean those who usually flatter themselves with a recital of their Performances) were far from being the happy Instruments of our deliverance from the Advance it gain'd in *Westminster-Hall*, at the brave Confession of our Bishops, to the glorious Consummation it there received at the Installment of their Majesties, and compos'd not the Body of the Nobility, Gentry and Clergy who introduc'd it, but by their Treacherous practices did rather obstruct and oppose it : So all that can be offer'd by their best Friends in favour of their present Carriage is, that they have not yet according to the former Vote of their Scarlet-Saints (nor God be thanked is it in their Power) Seiz'd, Imprisoned, Arraigned, Condemned and Beheaded the whole Race of the *Stuaris*. And indeed their boasted Loyalty to Crown'd Heads, may fitly be compared to the Courtisie of the Raparees ; who, that I may use *Cicero's* words, are said to be kind, and to give a man his Life, when they don't Murder him.

Of this strong principle, old Mr. *Capel* formerly gave the world a notable Specimen ; for when a Gentleman inform'd that godly Preacher, that the Saints who then governed at Court, were much inclin'd to the Opinion of the Fifth Monarchy, and presum'd that in their days, Christ would commence his Temporal Reign on Earth ; he answer'd, let not Christ then adventure into *Whitehall*, lest they cut off his Head, as they have already done his Vicegerent's. But the Tragedy of the Royal Martyr, is by them now quite hift off the Stage as an old *VVives* Fable, and must not be so much as named, unless it be to justify and to ridicule it. For though a subscribing Grand-jury-man be an unpardonable Sinner ; even Murder, Rapine, Treason and Sacrilege are adjudged to be but Venial Crimes in many of the Party ; Nay, sometimes Meritorious Atchievements when perpetrated for the Honour and Service of their *Moloch* the good old cause : At most they make but a nine days *VVonder* in the opinion of those Jesuited people, who are forward and severe in censuring the Faults and Fraillties of other men, but cannot endure to be told their own ; and like the lewd *VVoman* in the Proverbs, enhance their guilt by a Profession of their honesty.

I have with great reluctance been led from a Subject of Peace and good *VVill* (for such was our Petition) to consider the Crimes of any Persons, and with as little delight have I Reflected on the Iniquity of former times ; but I may be excus'd, if besides the provocations of the Reflector, and others of his Brethren which gave the occasion to a Discourse of this Nature, we consider with what industry and cunning the same Spirit does endeavour to act its part in our Age : And therefore no Person has just cause to censure me, as bearing no due respect to the Act of Oblivion in King *Charles* the Second's Reign. I do not doubt after the Jews return from *Babylon*, their City and Temple being rebuilt, and the true *VVorship* reinstated among them ; but that God in Mercy gave them a Plenary Act of Oblivion, and fulfilled the

words

words of the Prophet in *vacating the Old Proverb, Of the Fathers Eating
sower Grapes, and the Childrens Teeth being set on Edge*: And yet notwithstanding that Act of Grace, which far exceeded the general Amnesty granted by King *Charles* to the Enemies of his Family: Our Saviour doth not think it inconsistent with Justice, to charge the *Jews* of his time with the Murder of all the Prophetical Martyrs from *Abel* to *Zachariah*. VVhat did those VVords import, but that the *Jews* were guided by the Spirit of *Cain* that slew his Brother, and of their own Forefathers that destroyed their Prophets? By this instance it is evident, that an Evil Principle is not to be sheltered under any Protection: And an Act of Oblivion seems in a great part designed, as for the Encouragement of Penitents by a Solemn display of Mercy: so to prevent some grand Enormities from being discoursed of, lest the corrupt Nature of man be infected with the Leprosie and Itch, with desire after Evils which long disuse might render not so very practicable. VVould to God we had no such Infection in our Age; and I wish that Men of knowledg were not infected, at least that they who pretend to Loyalty were none of the Party. But alas! there are too many, who seem willing to Copy the Deformity of the last Age, which saw our State reduc'd to Anarchy and Confusion by a prevailing Faction; and how can the vulgar escape the Net, when they are drawn into Sedition by those who would be esteemed the Friends of the Government, or would purchase that Name at any Rate? VVe have heard much Discourse of the Loyalty of one of King *William's* pretended humble Servants, who was pleased in Print to admonish his Majesty of several Miscarriages. He told him plainly, that the Affairs of State were like a bewitcht Cart, which being at first easily drawn, on a sudden became immoveable: That the Form of the order (which was no other than for a day of Thanksgiving to Almighty God, for having made the Prince of *Orange* the glorious Instrument of our great Deliverance from Popery and Arbitrary Power) had little of the Majesty of God concern'd in it; but was of dangerous consequence, and an indication of an unhappy temper, prevalent in the Assembly. VVhat could a rank *Jacobite* have said worse? And what Language could better gratifie the designs of the French *Louis*? But he takes the most sensible offense and indignation, that the Parliament should find King *James's* departure an Abdication, and contrary to the concurrent Votes of those who have submitted to the Government not out of private Interest and Revenge, but for Conscience sake seems willing to keep open that breach as a reserve, I suppose for him and his party on Future Emergencies; and therefore says, it should have been declar'd a Flight of a Criminal from Justice. O Loyalty fixt upon a strong Principle! It seems some men were not unprovided of another Consecrated Axe, and a block for the Service of their cause. They formerly bestow'd the Present upon the Grandfather; they threatned the Father whom they had so lately Caressed, with a Taft of the like courtesie; no doubt but the Son will beware of the Treacherous Kisses of such *Julus* Loyalists.

VVhat shall I say of the Cloud of other Loyalists, who darken our Hemisphere, and usurp upon the Age? Their VVritings publish the Iniquity of their Minds: and it has been reasonably demanded by an honest Person, what Duty or Service can it be to their Majesties to tell the People twice or three times a VVeek from the Press, That Sovereign Princes are on their good Behaviour? If the King pleases them, their Loyalty is then usually fixt (as they would have us believe) upon the strong Principles of Religion and Obedience: But if His Majesty denies them any thing, or crosses their Humour (even tho he gratifies the honest, and the most considerable part of his Subjects) Then no longer Pipe, no longer Dance; Then they change their Note:

to your Tents, O! *Israel*, is the Text, Kings are the Nations Trustees, and must give an account of their Trust; then the Prince has not kept his Compact, and his Subjects are not bound to keep their part of the Compact, but may bring him to the Stool of Justice. Behold the strong Principles of the Religion, and Obedience of our Modern Loyalists, or (to use the Reflecters own Expression) We have known how late many of them came into the Roll. *Qui alterum incausat probri, ipsum se intueri oportet*, Rather than joyn our Names with such Loyalists, we will bear the Reproach, of having a particular Devotion for the Church of *England*, whose Halcyon Wings have never yet bin dipt in Blood; and who thoshe governs her Children with the Authority of a grave Matron, yet she still preserves the Purity and the Innocence of a Virgin.

The Reflector tells us, that an Unanimous Conjunction of all degrees of Men, would more dishearten our publick Enemies, than a formidable Army: This we grant: Our Publick Enemies are *France* and *Rome*; why therefore hath it still bin the practice of Factions Spirits, to serve the interests of both, by ridiculing those who have a particular Devotion for that Church, which is the great Enemy and Opposer of Popery?

Besides, if the Reflector would suggest, that our Petition did hearten the Enemies of the Government, he do's us wrong; for how could any of the Bishops have enjoy'd the benefit of the King's Grace, without entertaining it as such? And the Acceptance of the Favour, as it would have imply'd their Submissions to the present Powers, in a very material Case; so would *France* and *Rome* and *Italy*, and all the Enemies of our Establishment, have reapt no Advantage by the bargain.

When the Reflector comes to consider the Persons and Matter for which we Petitioned, he Objects, That the deprived Bishops had obstructed the publick Service and Compliance of others, by their Example: And the Examiner says, that they had thrown Dirt upon our Deliverance. But to this I Answer. that the Subscribers knew nothing of it. and they did sufficiently signify their own persuasion: Nor are they accountable for any subsequent Crimes or Failings of the Non-swearers, pretending as little to Divine, as our Clergy-man; who tho he is apt to forget himself, did so far Mitigate his Censures, as to confess, that he was obliged in good Manners, to think that those Reverend Persons, had some doubts which forbad them to take the Oaths: and that tho uncharitable People were inclinable enough of themselves, to put an harsh Interpretation upon their Carriage, yet those who had a just measure of Charity for the Bishops, were willing to think (I am sure we should not otherwise have Petitioned) that those Reverend Persons, did heartily rejoyce at the late Revolution, as carrying with it, the Happiness and Prosperity of the Protestant Religion, which otherwise would have bin at the bottom of Misery.

But what do's the Reflector mean, by telling the Subscribers, that the deprived Bishops had obstructed the Publick Service and Compliance of others, by their Example? If we consider this Reflection with respect to the Clergy, I may tell him, that never were Clergy more unanimous, in subscribing to so great a Revolution: Nor have there bin wanting among the Deprived Fathers, who when the Inferior Clergy apply'd themselves for Counsel to direct their Conduct, advised them by all means, to Conform to the Government, in due Form and Ceremony, if they could in Conscience do it: And when a certain person, who seem'd to be an implacable Non-juror, and endeavour'd to infect others

others with the Fire of his Leprosie, had for meer worldly Interest complied, and declar'd that he was furnish'd with an hidden reserve of strong Ale, on purpose to convey down the Oath more glibly; his Diocesan (one of the Suspended Bishops) was highly disgusted at the Affront put on the Government by such Brutish Insolence. And as at the time of our Petitioning, as I have already observ'd, we knew nothing of any publick Service obstructed by the Example of the Bishops; so we think the Service of those Men to be of little account who are led by meer Example without examining the Cause. And as the paucity of the Non-Swearers, as one of our Authors observ'd, render'd their Party inconsiderable; so the very few for whom we Petitioned, may satisfy all honest Men, that we thought not every Non-Swearer considerable enough or worthy a Privilege, and so by Consequence we cannot be presumed to have Petitioned for Non-Swearers meerly as such; and therefore I think I have no Reason to observe the Reflectors Quære, P. 8. &c. why we did not Petition for all the Non-Swearing Clergy and Laity as well as for the Bishops.

This Consideration may in some measure qualify the Heat of the Examiner, who says, that the Petitioners appearance for the Bishops, was more than a Tacit Reflection on others who took the Oaths. Now, as we have Sworn to the Government our selves, so it is hard Language to say that we meditated an Affront to our Fellow-Subjects for having done the same. I know not what our Author means by the word Appearance, but if we take him speaking according to a very usual Phrase, we cannot but complain of his Uncharitable intimation, which, however is as good Argument as to aver, that in King *Edwards's* days, the appearance of any moderate Person for Bishop *Hooper*, who scrupled the Canonical Habit, was more than a Tacit Reflection on the other Bishops who had no such scruple: This I am apt to believe in our Examiners Opinion, would be positive severity, and he is too partial to allow it to be over kind in the present Case; and indeed this reasoning is on all occasions destructive of Mercy, and of all Acts of Grace and Dispensation, and touches in some degree (if with *Virgil's* Shepherd, we may presume to compare great things with small) even upon the measures of the Prince and Parliament, with respect to a general Act of Indempnity; for at this Rate, because they entertain a mixt crowd of sinners into Favour, they must consequently reflect on those who need no Pardon. And whereas he tells us, our Appearance was Hearty and Zealous; I suppose he will admit that such Epithets usually belong to Honest Men, since they Import, that we were neither Fawning Hypocrites, nor Temporizing Flatterers.

Our Examiner has these words: If the Church, says he, were at the point of Ruin for want of the suspended Bishops, the Exercise of their Offices; if the Succession of our Hierarchy, derived to this day without interruption, were thereby in hazard of being broken off; if there were no where in *England* to be found Men capable to hand down to our Posterity the Doctrine of the Gospel but they; then it had been not only Pardonable, but in some sense, necessary to use all possible means, and even those out of the ordinary Road, in Order to their re-Establishment. P. 4.

That we were not wanting of very good and very reverend Men to supply the vacant Sees, is, I confess, most true; and His Majesties care to fill the Orb of our Church with bright Luminaries, has demonstrated to the World, that the recess of six or seven Bishops, could not interrupt the succession of our Hierarchy, or stop the Efficacy of sound Doctrine, so that our Church was in no danger of an Eclipse; and the Gospel, God be praised, will be handed

to Posterity by able and painful Preachers, even tho our Examiner were not of the Number ; of whose Inclination to the Bishops and Clergy suspended and not suspended, I shall give some tolerable account in other Places. And altho I might refer the Reader to the Proviso's, to interpret the design of what our Author offers in this place, yet it may be observed that those Eminent Persons, who succeeded to the late Bishops, as they did it with great regret and sorrow, so they would not only have bin well content, but very joyful too, if their Predecessors, who they allow to be of the indelible Character, could have entertain'd the favour for which we Petitioned, and thereby continu'd fix't Stars in our *Horizon* : And truly the Clergy of our Church were altogether as desirous as the *Gloucestershire* Grand-jury, that the Fathers should upon like reasonable terms have bin re-inflated; as is apparent from a proceeding in the Convocation, where a Petition, as I have been inform'd, was in agitation on their behalf.

For such a favour, and for such alone, our Subscribers Petitioned, bearing a submissive deference to his Majesties Service and Inclination, who was to grant it; and respecting also, as has bin before intimated, a suppos'd readiness in those for whom we Petitioned, both to have accepted, and to have esteem'd it a Favour, and to have done their part to entertain and preserve it; which as it would necessarily have imply'd some certain security, consisting with His Majesties Honour, as well as their own Consciences, so we cannot be suppos'd to have desired it out of any affront and disservice to His Majesty or them : And if there could be no such security propos'd or accepted, the Petitioners declar'd their good Will; and they have this effect of their Petition, that they calmly endeavour'd the Peace and Union of our Church, and publish'd themselves King *William's* Loyal Subjects, and it is none of their fault, that all others are not so too.

But why do's our Examiner affirm, that their Re-establishment would have bin out of the ordinary Road? It must, I confess, have bin by Act of Parliament, but that is a Road His Majesty do's ordinarily Travel in; and how can one, depriv'd by Statute, be otherwise restor'd? But we were hopeful,

Id. says he, there were no such miseries impending upon our Church thro the Bishops Suspension, as the fear of them should oblige Us to break thro Laws and Acts of Parliament, meerly for their sakes. Very reverently observ'd! And yet, what does our Author mean by the word Us? must we consider him in his Pluralities, both as an Examiner, and as a Clergy-man, or rather must we consider him as another *Araunah*, giving like a King, some great matters to the King? He do's indeed afford His Majesty a joyn't Authority, and therefore adds the following words, *viz.* Which is the thing the Grand-jury of *Gloucester*, by their Address, would have the King to do: So that our Author either thinks himself a King, or at least his Companion; and as I and the King was the Aspiring *Woolly's* Language, so Us and the King is the Examiners Motto.

But leaving the right Doughty and Puissant Prince Us to himself, the Reader may please to observe, that the Import of our Address to King *William*, was in short, no other, than that he would have granted a Favour to the Bishops in the like Form he intended to dispense his General Pardon, which was by Act of Parliament; and for our Examiner to assert, that we therefore Petitioned him to break through Laws and Acts of Parliament, is as sensibly apply'd, as to say, that our Clergy-man do's break thro his own Church when he first opens the Door with the proper Key, and then passes in State and Gravity to the Altar.

The Reflector says, that the Deprived Bishops have taken an Oath of an harder Construction to the former Kings, the last whereof was a profest *Papist*. But do's he in his present Zeal reflect on the whole Nation, who took Oaths to the former Kings, even all that swore Allegiance to King *Charles II.* and was the Oath they Swore to him of an harder Construction, than that we have taken to their present Majesties? Besides, tho the late King *James* was a profest *Papist*, yet he was received and accounted our lawful King before. Now, an Oath of Allegiance to a lawful King cannot, according to our Reflector, be of an hard Construction: and if our Bishops are now scrupulous of taking an Oath, because they think it of an hard Construction, what reason is there to imagine they were less Conscientious, formerly, then they are under his present Majesty? Can we think King *William*, or Queen *Mary*, (notwithstanding the Confidence of a late *Pseudo-martyrologist*) are better pleas'd with those that would have Dethron'd their Father, and set up an Intruder, destructive of their Title to the Succession, than with such as adher'd to him in Opposition to *Monmouth*? who were there of the Reflectors Party that appear'd for his present Majesty, when that unfortunate great Man strove for the Crown? the Subscribers are not of the Bishops judgment, in refusing the Oaths, but hope at least, if they deserve not to be pittied because they cannot overcome their scruples, that they ought not however to be stunn'd with a Reflection for their former Fidelity and Loyalty before the Abdication, which was indeed of an hard Construction when they maintain'd it, tho they suffer'd so much for it.

Our Author demands, what difference there is between Dissatisfaction and Disaffection. I hope I may tell him without consulting his Concordance, that every Doubt do's imply Dissatisfaction, tho not Disaffection. P. 8.

In short, Dissatisfaction is grounded on the understanding and reason, Disaffection in the will and Passions: And thus much to our Reflectors question in General, I shall now consider it with a Particular regard to our present Case.

It is apparent, that the Bishops Non-complying with the Government, and refusal to Swear, proceeded from a dissatisfaction in their minds, arising from certain Scruples, which as I did not pretend to examin, so do I not now desire to wade into such Niceties; but if they could have accepted a Favour on the Condition for which we petitioned, I know not how they could have bin disaffected in all points, where the Reflector thinks they are dissatisfied. I am sure Disaffection cannot but improve; and if any of the Persons for whom we Petitioned, have combin'd with the Enemies of our Nation, and endeavour'd to render others dissatisfied; by this plain disaffection, they have put themselves out of the capacity of the Favour for which we Petitioned, and they may be said to be as much dissatisfied with our Petition as with the Government. I do not at present much concern my self to know, whether there be any such, or who they are; however, supposing some or all of them would have thought it no Priviledge to have accepted the Grace, I pray of what great Iniquity were the Subscribers guilty in endeavouring to reconcile them to a just opinion of his Majesties Favour, or in humbly Petitioning the great Arbitrer of Justice and Mercy, that a Dispensation might be granted to such of the Fathers, as would render themselves capable of enjoying the Indulgence, and give in exchange the Testimony and Assurance of their peaceable Deportment?

Was it reasonable in the Reflector and his Party to contract and engross the Favour of Kings, or dutiful in them to set limits to the Royal Bounty, and prescribe to their Majesties as if on a Journey, where they shall Lodge, and Dine? Or was it fair that their Fellow-Subjects should partake of the Courtesie

of their snarling, and be expos'd to the sorry condition of the poor Brethren of *Lazarus*, who are kept off from asking an Alms by the terrour of a *Switzer's* Moustache, or by the more incorrigible rudeness of the Porter's Dog.

Page. 7. The *Reflector's* deep reach discovers great dangers lurking in the Bishops Restoration, &c. whenas if our Petition had been granted by Authority, and the terms thereof accepted by the suspended Fathers, none of the Subscribers I know of could have imagined or suspected any such danger could have accrued to King *William* and the Government; and we did *bonâ fide* subscribe with the same Proviso (sincerely meant tho' not express) which was used by the State of *Rome*, when a Dictator or Consul was intrusted with extraordinary Authority, *Videat ne quid detrimenti Republicæ* (i.e. our present Settlement) *capiat*, referring to his Majesties pleasure, knowing better the duty of Subjects than to have born minds so huffish as to have been dissatisfy'd with a denial; and as *Mephibosheth*, when slandered by *Ziba* to King *David*, answered, no otherwise than, *My Lord the King is an Angel of God, do therefore what is good in thine Eyes*: So did we; and what harm in this?

An upright honest intention and good meaning will (notwithstanding all Glosses and Reflections to make it odious) be still the same, and pass and be approv'd by the searcher of Hearts, and all disinterested Persons, when the dissembling reaches of such as serve a base interest will be brought to nought.

The *Reflector* tells us * he cannot apprehend how the Bishops, * *Page. 16.* if they had been restored could have Governed their Churches:

I am sorry so good a Friend of the Bishops should be at a loss to determin what would have been the necessary Effects, Proviso's and Conditions of the Favour if granted. He may be well assured that neither he nor his Clergy-man (tho' they seem to bid fair for the hopes of Preferment) would not have been entrusted with the Commission of holding extraordinary Visitations in their Diocesses. It is our comfort the late Vacancies are fill'd with men of Piety, Learning and Integrity, under whose Government the Notorious malice of our Author and his Chaplain, who have abused all our Bishops in general, will receive no great encouragement.

What has been already said may in some sort prevent the *Reflector's* fears of * Dissention in Parliament, Faction on the Bishops Bench, Obstruction of Votes for his Majesties service; To which I shall only add, that as the Bishops were not over fond of their Seats in Parliament, having relinquish't them before the Act cast them out; so it would be vanity to charge them with matter of Fact on that account; and therefore let the *Reflector* be as Liberal of his Censures as he pleases, the Subscribers have little occasion to value his spight; since the good Father whose interest they more particularly espous'd has by his Christian and prudent Comportment silenced the loudest Calumnies, and rendered as his Character irreprovable, so his person belov'd and pitied by generous spirits. Nor is it a secret, and therefore I shall presume to publish it (*Pace Reverendi Patris*) that he does make as great a scruple to disturb the present Settlement, as he hath hitherto made in the Affair of the Oath. And thus, as I hope, the two great Prelates of *Gloucester* will be good Friends on Earth, I am sure they will be no Enemies in Heaven. In fine, God Almighty seems to bespeak them both in the Language of *Joseph* to the Ten Sons of *Jacob*, You shall not see my Face unless your Brother be with you.

But the *Reflector* had an Eye upon the Revenues as well as the Government of the Church, and gravely tells us * he was willing the Non-jurors should be allowed as large Revenues as they had before

before they were Bishops. We should have thank'd our Author for this sudden kindness, if it had not been too luxuriant to be sincere; for in the same breath he seems to grudge at what he before granted, and adds as a Label to the Favour, * Tho there are, saith he, Hundreds in the * *Id. m.* Work of the Lord who have scarce maintenance for themselves and Families.

If by his Hundreds in the work of the Lord we are to understand the poor Clergy of our National Church, we could in a whisper tell him of some such that have had Augmentations; but because it was not done to be seen of men, it is not to be further spoken of. If he means the Episcopal Clergy of Scotland, we could remind him of a certain spirit of Moderation that has endeavoured to make a clean House in that Kingdom. But if he means, as some may be apt to guess, Dissenting Preachers, 'tis true there has been complaint that the Root of all Evil is growing even among their Saints, and that in these hard times they may serve the Hundreds in the work of the Lord as the *Reflector* did the Petition, *viz.* hold their hands. Some may be apt to think, that the Revenues of our Bishops would have done good service in saving the Purses of their zealous Votaries; time was they could seize on the Church-Revenues for that use. But for the Bishops to be restored to their Revenues, was rather the desire of their Friends, than their Avarice; nor did the Subscribers of our Grand Jury exemplify their Petition in this particular. Indeed the Parliament, as I before hinted, were pleas'd to allot them, when his Majesty should judge expedient, the third part of the Revenues of their Bishopricks, vacant by reason of their Non-conformity. 'Tis well the publick Conscience hath more Charity, than the narrow benevolence of some private spirits. But the humble request of one of the deprived Fathers was, that he might have liberty to employ himself, and to spend the remainder of his days in the work of the Lord, *Gratia*, without looking after the Revenue, and was therefore far from the ambition of expecting it without doing his Office. And tho he contemns the world (I mean in a devout sense) yet is he no *Mendicant*, nor hath he need to be stinted by our strait-lac'd *Reflector*, or creep to his insulting Adversary for a piece of bread.

The *Reflector* having represented our Petition for the Bishops in a false light, is loth by his good will to leave them so much as the thin covering of a good name, which he thinks might recommend them to the charity of others; and therefore shews his little malice, by endeavouring to traduce the unspotted Fame which is justly due, and is as generally paid to their former merit; not unlike that testy Animal, which in vain bay's at the brightness of the Heavens.

He finds the Bishops esteem'd for two things, first their Government, secondly the good they did the Nation in the late *Pag. 13.* Reign. The last he speaks to first, as being the hardest to deal *Pag. 14.* with, reserving his Reflections on the other, as that which afforded him larger scope to vilifie them, and coming last would make greater impression on the Readers; but tho he seeks with all cunning to lessen, yet it passeth his skill to eclipse their worth, and he does but more and more discover his malevolence, and how much Envy prevails in the temper of his mind; for their Actions will be recorded, and they will shine as Stars in our Firmament, as long as any remembrance of those Transactions is continued to future Ages, when his Reflections shall be buried in Oblivion, which last will be no loss to the *Reflector's* Reputation.

Envy (as is observ'd) is stir'd up by the sight; the Pictures he sees so frequently (when he comes into some honest mens houses) no doubt are a great eye-sore to such Reflectors; and to perfect his zeal in the next Pamphlet he writes, he should inveigh against the Printers, Sellers and Buyers of such Pictures;

States; for it may be they trouble him as much as the Petition for them. *He says, that he and his party were as ready to suffer for not*
reading the Declaration as the Bishops for Petitioning, if they
had been called to it. If the Reflector be one of the Dissenting
Party, as is more than likely from sundry passages in his Book; we may judge
of the readiness of many of them to suffer for not reading King James's Decla-
ration, by their thanks to him for it: but possibly they do not over-value the
Bishops act of Suffering, because it gave so great a blow to Popery, which too
many of the Addressors would rather let it (notwithstanding all their Clamors
against it) than their loss sweet revenge upon the Church of England. Delenda
est Carthago, and why must not the Romans give reason to the Allegory, and
(as formerly) have the honour of the performance?
 When he comes to Reflect upon their Government, he thinks he has matter
 enough to pacify the rage of his Spleen, and to feed a Future that would o-
 therwise beak in upon his heart.

Page 13. Their Predecessors excell'd them, and he and his party found
 the change, not for the better but the worse; this is indeed very
 pleasant, if we consider what he before said: that they were
 known to him more by fame than sight or knowledge, and that we
 had experience of the Government but of few of them. If this
 were true, how could our Author pretend to determine so Categorically against
 them with respect to their Predecessors? and if we are not to judge of Persons
 merit by Fame, why do we give credit to the Histories of former times which
 recorded their Predecessors Government? and how will future Ages, that must
 be supposed to know things past not by sight, believe, that our
 Author speaks true, when he affirms, he was provided of better
 men to succeed them?

Page 14. Comparisons are odious, especially while any or most of the Persons are living,
 and therefore we leave a Theme which all ingenious men dislike, to such as he.
 But was it not more maliciously than honestly done, to tax the Bishops for
 being Authors of encreasing the Faction in the Nation, and to lay at their door
 the Iniquity of those times, which was the effect of Jesuitical Counsels?

He tells us, as a part of their ill Government, what Preaching
 P. 15. up of slavish Doctrines there had bin in their days; and *mausem*, to
 Ruin us. In Reflecting on the Preaching of the Bishops and
 their Clergy, he do's not mean that against Popery; which the World knows,
 none did more stoutly oppose than the Church of England. If the Reflector
 means Preaching up Arbitrary Power, when he saith, Slavish Obedience was
 Preacht to promote the design of Ruining us; he hath forgot what the Bi-
 shops were sent to the Tower and Tryed for: There will be Pick-thanks in all
 Ages, the present is not without a Reflector.

It may be he means the Doctrine of Non-Resistance, as tho' none but the six
 Bishops were guilty of that Primitive Heresie: But alas! This has bin reviv'd
 by the general practice of our Church; and we are not ashamed to own, that
 after the way which some call Heresie, we worship the God of our Fathers, and
 submit to our Princes; and the same Doctrine is implicitly enjoynd as in the
 37th Article, so in the very first Canon of our Church, which commands all
 Licensed Preachers four times every Year, to declare, That the King within
 this Realm, is the Highest Power under God, to whom all Men, as well Inha-
 bitants, as Born within the same, do by God's Law owe most Loyalty and Obe-
 dience. And of this Obedience, the Homilies which were set by Authority
 as a Pattern for Preachers, and the *Whole Duty of Man*, which is allowed by a
 great Opposer of this Doctrine, as one of the best Books in the World; do
 make

make that which we call the Passive, a Legitimate Branch. To these Homilies, Articles and Canons, the Benefic'd Preachers do *ex animo* subscribe, as containing the settled Standard of Doctrine and Constitution, and therefore ought not to be blam'd for the doing that which on good grounds they think in Conscience is their Duty.

But truly, the Reflector, notwithstanding all his cunning to hide himself, do's unawares (through his Zeal) appear in his own Colours. He pretends Scandal only at the Bishops for whom we Petitioned, but he discovers his Hatred to all of that Order, even their Predecessors; for Bishops, Bishops are accused, and the Suspended Bishops must bear the blame. But, may we without Offence ask him a Question, of which he is free. Questions many times going for Arguments? And it may not displease, if we imitate him.

To Ridicule *Non-Resistance*, tho it may serve the turn of one Aspiring to the Throne as *Momus*, whether it will do him any Service that is settled in it? What security has that Prince, who depends on the *Copricio* of the Mob, and who are the best Artists to work upon their Humour?

These Queries I leave with the Reflector, and proceed to consider his other Exceptions against the late Government of the deprived Fathers: For having with all imaginable Artifice, Painted forth the Prosecution (a milder word, lays he, then a true Persecution) of the *Dissenters*, he lays it at the Bishops Door; by which means he has Entitled himself to the P. 15. *Evil Spirit*, mentioned in the *Post script*.

But I would willingly be inform'd, why this matter should be objected to the Suspended Bishops. Make the worst of the Case, and suppose they were engaged in it; I pray were not the other Bishops concern'd in an equal Sphere of Action with them? Were none Prosecuted but in their Diocesses? None in or about the great City, which is the Jurisdiction of another Prelate? Were these the only Men that (according to our Authors Language) influenced all Justices and Sessions? Here again, Bishops are accused, and the Suspended must bear the blame. And yet, with the Reflectors leave, of all Bishops, the Suspended Fathers have least to answer for on that account. Some of them were not Bishops at that time; and if, I mistake not, one of them was then a Domestic Chaplain to the Princess at the *Hague*; and is it fair and plausible to force Mea into the Catalogue, several Years before their time, upon no other Account but to Accuse, to Worry, and to Ridicule them? Some of his Friends will scarce allow them the courtesie of that Title, *a Parie Post*; now they are deprived; but Oh! The singular qualifications of the Reflector! If he proceeds at this Rate, he may shortly assume the Power of altering Times and Seasons, and pretend to the extraordinary Spirit of *Isiah*, who brought back the shadow of the Sun several degrees on the Dial of *Ahaz*.

The Subscribers cannot give an Account of things done in all places; yet it is known, that where some were liable to the Laws then ordered to be put in Execution, they found among the Bishops, those, who, to their Power, not only stood between them and the Penalty, but paid the Pecuniary Mulct for them. Others in the very heat of the Prosecution, did frequently testify against the tendency of many Proceedings. It is apparent enough, by whose Policy, and by what Agents, the grand Extremities were set on Foot, and carried on; their design was to render our Church-Governors, and Church too odious, and this the Reflector Prosecutes, they were not to reduce and gain *Dissenters*, but to make the breach wider between us, and what good effect of them in gaining any, could be look'd for, when the Separatists were underhand encouraged

and

and supported in their Obstinacy? And is it not an Invidious Slander, to charge the Bishops to have bin both Councillors and Overt-actors in them? It is worthy our consideration, whether they may be Branded as Persecutors, under the cover of whose wings the *French* Protestants obtain'd a Sanctuary, from what was really a Persecution, they found our Spiritual, to be instead of Natural Fathers; their Palaces an *Asylum* of Refuge; so that those poor Sufferers, besides a grateful resentment of the great Charity and Bounty which supported their Languishing Spirits, gave Praise to God, that their Eyes were opened, and the mistakes and prejudices raised in them, by the Evil Reports and Slanders of our Adversaries, were removed.

But truly, the *Hugonots* were never so far deluded, as to give Credit to the false Colours, with which our Resister and other Masters of misrepresentation have Painted forth Her Bishops: For about the time of the Prosecution, when several *Nonconformists* had fallen foul on Dr. *Stillingfleet*, for Preaching a very Orthodox Sermon, and spar'd neither Art nor Pains, not only to justify their Schism, which they recommended as the Darling of Heaven, but at the same time to vilifie the Establishment of our Church, as Unedifying, Superstitious and Tyrannical: Monsieur *de l'Angle*, one of the Ministers of *Charenton* near *Paris*, in his Famous Letter to the Bishop of *London*, in which he exprest his hearty Prayers to God, that he would open the Dissenters Eyes, to see the weakness of their Reasons, upon which they grounded an afflicting Separation, did with joy conclude, that by a wonderful Blessing of God, our Episcopal Sees were filled with excellent Servants of God, who loved Jesus Christ, and who had all the Qualities of the Head and Heart for a general Union; to which in the Post-script he subjoyn'd, that his excellent Colleague Monsieur *Claude* did subscribe with all his Heart to the same opinion.

Here, we may take a just occasion to observe the Sally, which P. 20. the Resister makes upon the Clergy, who have taken the Oaths. He Carps at them, for their choice of Convocation-men, and for returning to their old stiffness, tho, he says, they were for some time more limber and yielding to an Union with Dissenters. I have discours'd some of the Electors on this point, and by what I find the Resisters pleading for *Dissenters*, is no more to be blam'd, then for *Caribegus* to plead for *Cataline*; and tho, in their choice of Convocation-men, they had an Eye to such as would not betray the Church of *England*, yet it may be excused, when 'tis considered what has bin done in *Scotland*, and if this do's anger those who are Enemies to our Constitution, yet I hope it is no great offence to it's Friends.

But, why is this passage brought in by the Resister, whose Text obliges him not to ramble, or lead his Reader from the deprived Fathers? Can this be assign'd as a miscarriage of their former Government? Or are they now justly chargeable on this account, as though it were done by them, or by their instigation? Must they be suppos'd to neglect a duty of which the Law renders them incapable, or intrude into the Province of the other Bishops? He might as well accuse them for not appearing the last Session in Parliam.

P. 7. ment, and alledge for his Reason, that the Conforming Bishops are bound in Honour and Conscience, to Vote for the Interest of His Majesty. On the other hand, what reason has he to reflect on the Bishops, who have taken the Oaths, or to affront the conforming Clergy, who in their choice of Convocation-men, usually pay some deference to the sentiments of their *Diocesans*; and who (without flattery) Elested many Learned and Pious Men, of which 'tis well known, that Reverend Assembly was, for the most

most part composed. It is plain and evident, that the Dart is thrown against our Bishops and Clergy, both depriv'd, and not depriv'd, and the depriv'd Fathers must bear the blame. The promise of our Bishops is by him insisted on, as a matter not fully pursued: But, by whom is it not pursued? 'Tis not pursued by the Suspended Bishops, for that's impracticable: 'Tis not pursued by the other Bishops and their Clergy; for they have not yet found out a just expedient: His accusation of these, is both a great length from his Subject, and proves him to be destitute of good Manners: His reflecting Insinuations against the others, is meer spight and impertinence, and evidences him to be sometimes hurried beyond the Sphere of Reason. I am sure the whole has very little of the Spirit of God, which he says, is a Spirit of Love, and of Peace.

I have bin at some thoughts, to know why our Author should bestow his envious Reflections on all our Bishops and Clergy in general. But, I find he is resolv'd to do it at any rate, and at the same time, to ward off their resentment with an hardned Brow; so that we have the less reason to admire, why the careless and positive Man should declare, that he, and his party, never took the worst Character (the Bishops and their Friends

P. 4.

gave of them) at any time, to be any dishonour to them. By this Excursion, our Reflector has out done Malice it self, and did not allow himself the leisure to reflect on what an Heathen left on Record, *Negligere quid d. se quisque sentiat non solum Arrogantis est, sed omnino dissoluti.* I am sure his Assertion leads him within the compass of this *Dilemma*, either the worst Character the Bishops and their Friends gave of him, are no dishonour to him, because 'tis true: Or the Bishops and their Friends are Notorious for Lying, and Reviling the Brethren, which last part of the *Dilemma*, the impartial World will not easily believe.

The Reflector finding the Parliament had cut the *Gordian-knot*, which could not be untied by a Convocation, and wherein, no doubt, he was bound to the good behaviour with the rest of his Brotherhood (for 'tis not Union with our Church, as is the specious pretence, but the Liberty of Acting and Speaking against her, which too many really desire) endeavours to ingratiate himself and his Party with them, in the like confident manner, as he has affronted the other. We do, saith our stately Reviewer, much approve of the Act of Ease and Indulgence of Protestant Dissenters, made

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by our wise King and great Convention, at which foregoing Parliaments offer'd, but *Popery* was too great a Favorite to receive a check by the Liberty of Protestants.

I may again demand? why is this objected to the Bishops, as a part of their ill Government, unless he would Suggest, that they hind'ed the passing a Bill of Ease and Indulgence of Protestant Dissenters, and did it out of Favour to *Popery*? If this be not, what is our Reflectors meaning? And if it be, 'twill, I hope, be no contempt to the Wisdom and Authority of the Government, if I affirm, that among the abuses of the gracious Act of Indulgence to Dissenters, this insolent Slander upon our Bishops, is but one of a Thousand. Indeed it is very severe, and no less strange, that they who have done, and suffered so much in defence of the Protestant Religion, should be still represented as Favorers of *Popery*; their Enemies know well, what virtue there is in this, to raise upon them the greatest *Odium*, and to sacrifice them to the Popular Fury: For the Examiner has given us a notable hint of a great *Leviathan*, called the *Mob*. Is it not manifest, that the *Papists* Laboured hard for an Act of Indulgence, and how much they depended on it, *Coleman* tells us, and when they had the Power, they granted it, tho against Law, to serve the same ends; in pursuance of which, they had before purloyn'd the draught of the Act of Indulgence,

Indulgence, which separate from their Interests, had pass'd the two Houses of Parliament. If the Bishops were at any time against a general Toleration, it was to prevent the advantage, that was seen the *Papists* would make of it. Could these be Agents for *Papery* and against it too? In the late Reign, did not the *Papists* and many of the Dissenters, draw in the same Yoke, to the apparent Ruin of the Protestant Religion, 'till they saw their Error, when his present Majesty opened their Eyes? And were they not confounded at the Reflection of their Actions, and are they not yet, when truly serious, amazed at their folly? did they not promise to serve the ends of Arbitrary and Cruel Persecutors? How did the Bishops then bestir themselves? How did they Labour to prevent that Ruin, which the two Factions, who had bit on the same Wax with their Teeth, were active to bring on the Protestant Religion? And yet the Bishops must be Favourers of *Papery*. Methinks a rational Man should be ashamed to offer such inconsistencies, not to say contradictions, which, like Phlegm, spit against the Wind, Recoil back into our Authors own Face.

I cannot in this place, but observe, how artificially the *Romish* Factors have thrown out their own guilt upon our Church, and we may admire, how far they have bin Credited, tho against plain matters of Fact. Thus King *James*, after his coming to the Throne, was pleas'd to Declare, that it had bin his constant sense and opinion, that Conscience ought not to be constrained, nor People forc'd in matters of Religion; and that it was ever directly contrary to his Inclinations, and yet notwithstanding, the formality of this pretence, there are many in our Nation, who can testify, with what heat and application they were incited, and prompted, by the same Persons, to put the Penal Laws in Execution in his Brother's days. And therefore, as the last Prosecution of the Dissenters, was a plain design of the Court, and not of our Church; so I could tell our Reflector, how severely some of our Bishops were reprimanded, for refusing to comply with many inordinate Commands dispatch'd to them, which they knew, were not design'd to reform, but to inflame the Parties.

In short, If the Avarice of the Chancellors (for there are ill Men in all Communions,) if the Huxtry of Informers; for such Penal-Law Mongers have bin frequent in all Ages: If the underworking of the *Jesuits*; for Father *Campion* has promis'd us, that our Nation shall never be free from their Contrivances: If finally, the Letter of Express Statutes drawn to it's utmost fineness, did pinch those of the separate Communions, to the enacting of which, their own former designs and practices against the Government gave a colourable ground; let not the Bishops be esteemed the Projectors and Counsellors of those unhappy troubles: For, altho it be agreeable to the Principles of many, who would be thought the only good Protestants, to Prosecute for meer Conscience, which is too apparent, as from the Barbarities of *New-England*, so from our former sequestrations, and the late *Scottish* Severities against the Episcopal Clergy, whose cries have penetrated the very Rocks and Fillets of that hardened Country; yet by the Doctrine of our Church, all Exorbitant, and Bloody, and Revengeful Proceedings, which tend rather to the Ruin of Mens Persons and Estates, than the Salvation of Souls, are justly condemned: And, whereas the

Reflector enquires, whether any of the Bishops (Oh! General Challenge.) have ever shewed any dislike of Severities, or wish'd for the mitigation of the Laws, under which the Dissenters sinar-

ted. I may direct him for satisfaction, in this Case, to the the Articles recommended by our late Lord Primate *Sancroft*, to the Bishops within his Metropolitan Jurisdiction; where, among many other serious Admonitions, he advised them and their Brethren, the Clergy, to walk with wisdom, towards those that are not of our Communion; and if there be in their Parishes any such, that they

they neglect not frequently to confer with them in the Spirit of Meekness, seeking by all good ways and means to gain and win them over to our Communion. More especially, that they have a very tender regard to our Brethren, the Protestant Dissenters; that, upon occasion offer'd, they visit them at their Houses, and receive them kindly at their own, and treat them fairly where-ever they meet them, discoursing calmly and civilly with them, persuading them, if it may be, to a full compliance with our Church; or, at least, whereto we have already attain'd we may all walk by the same Rule, and mind the same Thing; and, in order hereunto, that they take all opportunity of assuring and convincing them, that the Bishops of this Church are really and sincerely irreconcilable Enemies to the Errors, Superstitions, Idolatries and Tyrannies of the Church of Rome; and that the very unkind Jealousies, which some of them bear of us to the contrary, were altogether groundless; and, in the last place, they warmly and most affectionately Exhort them to join with us in daily fervent Prayer to the God of Peace, for an universal Union of all Reformed Churches, both at Home and Abroad, against our Common Enemies; and that all they who do confess the Holy Name of our Dear Lord, and to agree in Truth of the Holy Word, may also meet in one Holy Communion, and live in perfect Unity and Godly Love.

Here was a truly Christian and treatable Spirit; here was an advice agreeable to the Design of the Gospel; and though it be a morsel which the Reflector cannot swallow, yet is it a necessary Viand to such whose Employment it is to administer the Eucharistic Feasts. To conclude, though we do not agree with the Reflector, either in Affection to the Church of England or the Bishops, yet we will be in Charity with him and the Dissenters, and tell him plainly (though he taxes our Convocation with Stiffness, and sentences the Bishops of our Church, to a Title something softer than that of real Persecutors) that no good Churchman does begrudge the Indulgence granted to them, if they use it with Prudence and acknowledge the Favour: Nor is he against any Expedient of Union, if we knew what would satisfy and what was practicable, provided the Protestant Religion might be preserv'd, and no gap left open to let in swarms of Sects, Atheism, and, it may be, Popery and Contempt of all that is Sacred.

Another main flight of the Reflectors Zeal against the deprived P. 17. Bishops, which I must not pass by, is, that they did not publish a satisfactory Answer, to the Modest Inquiry in Vindication of themselves. But, certainly they had little reason to call him, who writes a Vindication of those who oppos'd the Petition for them, to help them to make their own, not knowing, but he might have a hand in Composing the Inquiry (which may now pass for no idle suspicion, since he appears so concern'd at their Reply to it) then indeed they had bin well Vindicated, when the Accuser of the Brethren, was become their Advocate. He acknowledges, they declared against Plotting, and in another place, that he believes, they would be peaceable. What Reason then, and what Christianity did prompt our two modest Gentlemen to wound them with their Pens, against whom nothing at that time did appear worthy such sharp usage?

'Tis not, I confess, my design to Vindicate the late Conduct of one or more of the Bishops: They are Men, and may not only have failings, but be guilty of matters of a worse tendency, and so may others who have taken the Oaths. However, the Question is not, whether they have not of late receded from their former avowed Innocency; but whether their reply to a former Accusation was not full and to the purpose: For all Impeachments are Retrograde, and respect matters of Fact perform'd and done, and not what are wrapt up in the Bosom of Futurity: So that if they were not guilty of what was then thought worthy to be objected to them, the Accusation was frivolous: if any

of them have since bin guilty of any thing, for which they may now be Accus'd, as our *Diocesan* and others (we hope) are remote from such an Affliction; so the old Accusation, however, do's not Operate against any of them, unless we admit our Adversaries Cavils, which were (as was also their own Vindication and our Address and Apology for them) published before the Miscarriage of the late suspected Prelate, to carry with them the faculty of St. *Katherine*, the Goddess of the *Dominicans*, who was of such a meritorious scent, that she could smell Sinners at a distance. But I must return to the merits of the former Accusation, and consider it with relation to the Bishops.

When the Author of an Inquiry (modest or immodest, let the Reader judge) had persuaded the World, that the then Summers Disquiet proceeded from their fatal influences on the public Affairs, the deprived Bishops, who were Resident near *London*, published a Declaration, to obviate the loud Calumny; and to reconcile the Scruples of more moderate Men. The Reflector, to raise an Unchristian Jealousie in Mens minds, was pleas'd to make a reply, which, in effect, was nothing else (tho painted with some malicious flourishes) than that albeit they declared, as it were, open war against the *French* Monarch, yet they did not with the same Breath, publish a solemn Defiance against King *James*. But (with submission) what occasion was there at that time (when the *French* Fleet manned with *French* Seamen, and Soldiers, and Armed with a *French* Commission, Rod on our Coasts) of declaring against any thing but what was *French*? Or why must the Bishops be more forward than the Parliament, who, as one of the Members, observ'd, make no mention of King *James*? Indeed it was then all the Noise, that the *French* Forces were to have made way for the late Kings Re-establishment: If, therefore the Bishops declared against the attempts of the *French* upon our Nation, they protested consequently; and this was all that could be required, against all the comforts the Abdicate Prince could derive from the success of that Invasion.

But, there is not only ill Reasoning, but a great deal of ill Nature in this pretence of the Reflector, which I may Illustrate by a plain and familiar instance. Put the case, a Peasant of *Picardy* or *Champaign*, in his way to Market, where he is carrying some Fruit, or Provisions, be met by a Party of an adjoining Garrison, who, without much enquiry into the Countrymans way of Life, or any other decent Ceremony, drag him before the Governor, and acquaint his Lordship, that the Peasant was surpriz'd by them, as he was conveying Supplies, or Intelligence to the Confederate Camp. The poor Man protests his Innocency, and yet can gain no Credit: He tells the examining Monsieur, and the Reflecting Dragoons, that he never held Correspondence with the *Dutch*, *Spaniards*, *Germans*, or *English*, and that he could produce as reasonable Proofs of his integrity as the Case would admit, and therefore prays his enlargement. The Governor, having imposed silence on the poor Man, replies sharply to him, that if this was all he could say for himself, he should certainly suffer, and so, in brief, amuses him with a Sentence after this sort. Friend, says he, thou tellest me, thou holdest no Intelligence with the Kings Enemies of this side of the Nation, but thou do'st not affirm, thou had'st never Correspondence with the *Paulots* or *Savoyers*; so that thy Declaration is insincere, and thou shalt Die for it. Who would not cry out, *O Sententiam necessitate confusam*? Who would not Condemn the malicious Injustice, and be irreconcilable to the Decree? And indeed, tho no simile can be expected to run in all points an exact Parallel, the Bishops case was much the same; for being accus'd, as concurring to that Summers Enterprize of the *French*, they declared against that scandal: But then some Reflecting Christians replied to them, you are not to be believed on this account; for thou

you

you declared against the *French*, who were on the Coasts of *Suffex*, yet you did not declare against the late King, who was then with his Army in *Ireland*: You declare against all the mischief that may come from the *South*, but you declare not against the Storm which we think is brewing in the *West*: However declare what you will, even against that too, we resolve to represent you to the Nation, as People unworthy, as of Favour, so of Credit too.

But let me presume so far as to examine, what crime these Bishops were apparently guilty of at that Conjunction? Was it by their Magic, that so many Ships perish'd by the Rage of Tempests and other unlucky Casualties? Did they invite the *French* Privateers to disturb our Commerce, and afflict our Merchants? Did they Chain up our Men of War in the Road to *Cadix*, when the *Thoulon* Fleet pass'd by in view of our Captains? Were they concerned in the unaccountable Conduct of *Torrington*, or in the loss the *Dutch* sustain'd in that sorry Engagement? Did they prevail with the Waters of the *Shannon*, to force our Soldiers from their Trenches before *Limerick*? If neither these, nor other contrivances can be made out against them, we may reasonably conclude, that they were then belpattered, because the Father of Lies will still appear to be an Accuser of the Brethren. And 'tis no wonder he should blacken the Reputation of our Bishops, since he used the same Artifice against the Primitive Christians; for if *Tyber* o'er-flow'd its banks, if *Nilus* did not refresh the Meadows, or if any other Calamities were dispatch'd by Gods appointment to scourge the Nation; the usual and popular cry was *Causa Christiani, Christiani ad Leones*; the Christians, tho innocent, were adjudged the Cause, and must therefore Die for the sins of the People.

I am confident, I may (if the Reflector please) save him the trouble of a deep research into the Mystery of our late Visitations; for the important causes of our disquiet were our many monstrous abominations; and among them the Profane and Uncharitable Spirit of our Nation: The Treachery and Avarice of our Officers, the barefac'd Vindication of former Sacrilege and Rebellions, the crying Iniquity of the *Scottish* Rabbling; the old Confessors *St. Athanasius*, and the Bishops of the *Nice* Council have receiv'd from the Champions of a revived Heresie: Our Calamities were Gods judgments and the Effects of our own follies; the Bishops were no more concern'd in them, then *Elijah* in the Famine of *Samaria*, or *Innocentius* in the Devastations committed at *Rome* by the Barbarous *Goths*. If any of them are since liable to accusation, their offences can with as little reason be charged on the rest of their Brethren, as the particular failures of *Nicholas*, could be imputed to *Stephen*, or the other Deacons of the Primitive Church. Should all of them be equally concern'd in the guilt, this do's not however overthrow their former Innocence, and so I have done with that point.

I cannot but with some pain, observe one more of the Reflecters base insinuations; for he gives out (as tho he was Secretary of State to the Almighty Searcher of Hearts) that the Bishops retain their Principles which Govern their *Non-conformity* (not in a Ceremony but) in a main point of Obedience (as to their Majesties and the Laws) so also to God. But is not this spiteful, to brand all the Non-swearing Bishops as having Principles inconsistent with their Obedience to God, when Obedience to him, is by charitable Men, allowed to be the ground of their *Nonconformity* to that, for which he takes the most advantage against them, viz. the Oaths. To this rude Censure, I shall oppose the Opinion of that famous Casuist, who wrote the *Whole Duty of Man*: Tho, says that Author, *My Conscience should Err in telling me such a thing were unlawful, yet so long as I were so persuaded, it were sin, for me to do that thing, for, in that Case, my Will consents*

to the doing a thing which I believe to be displeasing to God, and God who judges us by our Wills, not Understandings, imputes it to me as sin, as well as if the thing were in it self unlawful: I might apply and cite the judgment of other good Men in the same case, but I shall not cast such Pearls before our Reflector, who perhaps, with others of the same Herd, may trample them under foot. Only, I would willingly know, whether he is so Cruel against every one that is not of his mind? I believe he would not be so virulent against some, who think all Oaths unlawful: If he is kind to them, and do's bear a regard to their scruple of Conscience, why is he so unmerciful in the present Case, and why are the Bishops Prosecuted (a milder word, then truly persecuted) by his Invektives?

I confess, some Mens Consciences can serve as a Weather-Cock to their Interest but the iniquity of Hypocrites, ought not to be thrown into the Ballance with the scruples of godly and serious Men, which we dare not believe, are so far the effects of profligate Humour and Passion, as to put a design'd affront on the great Omniscient Judge: And truly if we entertain the checks of Conscience, with a worse then Atheistical Indifference, and if by any strains of Wit, we can Interpret those pangs as Divine and Consolatory Raptures; let us no longer accuse *Tullus Hostilius* for placing Fear and Paleness among the Gods.

I must entreat the Readers Patience, to subjoyn one more of our Authors cogent Reasons against our Petition, which I had almost forgot,
P. 6. viz. Because His Majesty; is the best of Kings, and that we have had great Experience of his Clemency.

That His Majesty is the best of Kings, and that some of our Authors Party may from their great Experience, declare him to be such, we stedfastly believe, and do therefore admire, since they enjoy so large a share in the Benefit of the Indulgence, for which we thank'd his Majesty, they should be so invidious, as to bethink the same Royal favour and good Will of the Subscribers towards others. In truth, the Reflector has an Awkard way of arguing, for his Reasons prove much on our part. Doubtless, the Kings Clemency is the strongest Reason to induce his Subjects to Petition: The Draught of Pardon, he sent down to the Parliament, His Gracious regard to tender Consciences, the other remarkable Emanations of his favour, encourag'd us to throw our selves prostrate at his Feet, as with our hearty thanks for his many Royal Concessions, so with our humble Address for our *Diocesan* and his Brethren, if they thought the favour compatible with his service. In fine, the Kings known Clemency, was not so much an Argument against our Petition, as a Foundation, to ground the Hopes of his Pardon and Indulgence to us, if our Petition were displeasing to him.

And truly, if I thought, that either the Proceedings of our Grand-Jury, or any thing I now propose in their Vindication, were inconsistent with the plain Honesty of a Christian, or the duty of a faithful Subject, I would readily beg Pardon of the meanest Reader; and, I may assure him, that I would never have undertaken the present task, had not some Persons assumed a plausible pretence from the circumstances of the deprived Bishops. to run out in an extravagant Excursion against our Church, and all our Bishops in general, and to ridicule many solid Truths derived from the Prophets and Apostles: But, I hope, the ensuing Chapter, will both discover the blackness of their Politiques, and satisfy the World, that the Men we deal with, are none of the best Christians, Subjects, or Neighbours in the Nation.

C H A P. II.

I Have hitherto, with due Modesty, as I hope, examined our Adversaries main Cavils against our Address: I shall now consider their exceptions to the Apology, having bin dar'd to it by restless Men, who love to be raising up new occasions of dispute, which time and patience had rendred not altogether necessary.

The Reflector acquainted the World, that he did not see the Apology, 'till his own Pamphlet was Printed. Whether this be true or no, the Reader has the choice of his thoughts, which yet, he may soon determine, if he please to consider, that the Reflector recited the *Gloucester-shire* Address in the same Numeric words, as it was abbreviated in the Apology; and, whether by this step of our Author, we may not discover what sort of Ramble he intended to pursue, is left to the determination of honest Judges. Be it, however, true or false, the Reflector shall with freedom gain that point, and therefore, saving in the Title Page and Postscript, the Apologist do's not conceive himself concern'd; but yet to do him reasonable Justice, he has considered, as his Arguments against our Address, so his other Malevolent Reflections.

The Examiner is the Person, with whom I shall now be more immediately concerned, he having Anatomiz'd the Apology with a merciless hand, and represented it as Ghastly as the *Gorgon-Idea* of his own Malice could make it. And truly, if our Author had taken the freedom to have expos'd any Errors and Impertinences of that Pamphlet, without discovering much greater Indelicencies of his own, I should have submitted to his Animadversions, as the effect of a well designed Charity: But since his own Pen has fallen into an excess of Riot, that gives scandal to sober Men, it can be never too late, either to express an abhorrence of his proceedings, or to expose the Baseness and Treachery of his Principles.

It is the advice of a Rhetorician, to such as compose or make Speeches, *Sint Pulchra exordia, exitusque illustres*. This Rule, our Scenical Divine has endeavour'd to Copy; and therefore, that he might not loose the advantageous Character of being an absolute Railer, he fetches a long stroak, sparing neither the old Preachers of Righteousness before and after the Flood, nor the Family of *Levi* and *Aaron* under *Moses's* Oeconomy, nor *St. Peter*, nor *Sti Paul*, nor their Successors under the Gospel, but joyns them in one Predicament with our Bishops and Churchmen. Our Poet indeed, do's, by a convenient figure, transfer the Odium of what he says, and does so far lift his Mercenary Tongue, in the Service of profligate Wretches, as to publish his own Rancor against the holy Function, in words pretended to be borrowed from them. It has bin, says he, the unhappiness of Men of P. 2.
our Profession, I mean the Clergy, whereof I have the honour to be one, that the World has in all Ages tax'd them with something of wilfulness and positiveness of humour beyond the rest of mankind.

O rare Bird, thus to defile his own Nest! The Atheist (who values himself for insulting on the Parsons) will thank him for the Notion; and *Satan* has no need to be let loose, since the Examiner do's hold the Pulpit, and has made it the Chair of Scorners. Indeed, with respect to our Author, the Imputation is not altogether frivolous, and therefore let him scall'd his Lips with a Mess of his own Broth. But the good Man seems to imply, that the VWorld hath reason to tax God's Messengers of wilfulness and positiveness of Humor; and 'tis no wonder this should be our Fate, since our Saviour (who himself took part of

of the censure, and now suffers in his Members) assured his Disciples, that the VWorld would hate them, because they were not of this VWorld. They are obliged, by virtue of their Commission to Preach up Repentance, with all its Artillery of Sighs and Tears, and Mourning and Sorrow for sin and other vigorous Doctrines; and this is called humorsom Preciseness; they give us a dreadful Account of Death and of Judgment to come; and this surprizing Truth, which made *Felix* tremble, is esteem'd the New Atlantis of Priestcraft. Let the Clergy be as positive as they please, the Men of the VWorld resolve to be as wilful on the other hand, and to drown the harsh Dn of their musty Morals in the Charms of pleasure: Or if our young *Dantes* must have the formality of a Chaplain to instruct them in the way to happiness, they will admit of no other *Jonathan* but the Examiner. The Path he finds out, is strewd with Violets, and with the blest Luxury of bountiful Nature; the *Elizian* Groves, to which he directs, abound with Balmy Fountains; and the Enchanted Lover, like *Abisalom*, is often caught up from the Earth by Trees of Perfume, whilst their *Odoriferous* Fruits drop into his Mouth: This is the Country they long for, and the Examiner is the Star that leads them to it, nor will they be oblig'd to any rules of severity, since *Bacchus* and *Venus* have their Priest, who is more Indulgent to them. The Enemies of the Clergy (to whom our Examiner has administred a new Topic of Railery) have a blest occasion to Cant, in favour of their Lewdness: But alas! They will be sensible of their mistake, when they receive their reward, and find that the Garlands which now adorn their Temples, and crown their Cups, are too weak an Amule: against darting Flames. In the mean time, let our Clergy-man know, that what he calls an Unhappiness, one of a greater Authority has Proclaim'd to be a Blessing: For Christ says, *Blessed are ye, when Men shall revile you, and persecute you, and speak Evil of you falsely for my sake; Rejoyce and be exceeding glad, for so Persecuted they the Prophets which were before you:* And which of the two, either our Saviour, or a Profane Clergy-man, we are to believe, let a Christian judge.

Our Examiner, according to the Rhetors advice, has made a fair beginning, how he proceeds to carry on the Frolic, shall be the Subject of our Inquiry.

He tells me in several places, that a Club of the Clergy were *Pag. 4. &c.* the Authors both of the Address and of the Apology; but who those Clergy-men were, he does not pretend to inform us, so that in the dark mist of Error the Examiner is left by himself. And, I may assure the world, I had no assistance from him, tho he pretends to be one of that Coat. But why must the Clergy be the Authors? Alas! the reason is plain; for our Examiner whose design is to blacken our Church, calls himself at present a Clergy-man on purpose to give his Brethren a *Fads* Kiss: for as there is no such wound as that of a Friend; so he first represents the Apology as a most wicked illegal thing, and then throws it at the Clergy's door, acquainting the world that tho they took the Oaths themselves, yet they are far greater Enemies to the present Settlement than those who refused them. Here is a Specimen of our Examiners Charity attending a Positive Declaration of a matter both false and malicious!

Indeed were the old Law of the *Persians* in force among us, that for a third Lye a mans tongue should be condemn'd to silence, our Author would be never subject to the frailty of spreading any more falsehoods; for besides his many vile Suggestions on other Accounts, he has repeated this ridiculous Forgery beyond that settled number of Times; and yet after the full Extravagance (and what can be more odious than a Lye?) our Examiner whipes his Mouth, and is confident he has done no harm, especially since he thinks he has added to the Reproach of the Clergy.

In Truth our *Levine* contrived his design to the best advantage; the Clergy must be the most useful and the most positive part of Mankind; and then they must be the Authors of the Apology; and this last story might have past current, if the declaration I solemnly made in the Epistle prefixt to the Apology, had not prevented the ridiculous pretence; and indeed our Author thought it advisable not to be too curious in examining that Epistle; but bestows some Personal Reflections which are nothing to the purpose, and makes such Barbarous Exceptions as prove him to be rather a man of the world, than one of that Tribe which the world does unjustly condemn to the name of Wilful and Positive.

He tells me, that the People I called a restless Faction, being to me the Enemies to our Address, were the whole Nobility, Gentry and Commons of England except a few of my own stamp; this is a misrepresentation with a witness; the words in the Epistle, to which he refers, are of a different tendency; they reflect on those fanciful men, who not only called us a Popish Jury, but impos'd so far on their Neighbours as to make them believe, that the Clergy of *Norfolk* had by some Subterranean Vault past to *Gloucester*, and there consulted with their Brethren of our Diocess, how they should give the Examiner a new occasion to refuse.

Another thing observable in the Examiner is, that I did not pursue the Apology in a just and true notion of the word; for he demands why an Apology for the suspended Bishops their refusing the Oaths, and yet not diving into the reasons why they will not take them?

I might, if it were worth while, inform the Reader, that according to the Original Manuscript the Title of the Pamphlet did directly and in express words, point to an Enquiry into the nature and tendency of the late Addresses, together with a Vindication of that which was preferred by our Grand Jury in favour of the suspended Bishops; but whereas the Objection is levell'd (as indeed it could not otherwise be) against the Title of the Printed Copy, I think it reasonable to explain its design.

There are two Cheats, which lie couched in our Examiner's Question; He thereby intimates, first, that I meant a justification of their Scruples; and secondly, that I intended to publish the Reasons of their Refusal, if I had pursued the dictates of our Examiner in these cases, I had, as he elsewhere upbraids me, accus'd rather than Apologiz'd for the suspended Bishops, and the Apology would have deserv'd the Title of Modest as little as an Inquiry falsely so called. P. 13.

Our Author was not insensible how open such a Discourse would have expos'd me, not only to his own lash, but to the public censure, and was therefore pleas'd to give me this fly Challenge, and to father his own wrong notions upon me, by foisting an Addition into the Title of the Apology, intimating that I protest to Apologize for the Bishops refusal of the Oaths; but truly, as it could be no crime against the Government, to be guilty of such an Omission, so it was no wonder I did not pursue a Cause, to which I had as little inclination as pretence.

And therefore I Answer, that the same Motives which prevail'd with the Grand jury to Address, directed me (or at least, ought to have bin my guide) to the properest Mediums in framing the Apology, what those were, have bin already published; and, to assist the Examiners Memory, I now tell him, they were a tender regard to Conscience, and a just consideration of their former Merit.

What I meant by Conscience, I need not explain, since our Examiner has been pleas'd to divert the Age with a new Doctrine, that apparently shews what a Conscientious Clergyman he is; for when I had inform'd him that

some Persons did not refuse the Oaths out of Obstinacy, Pride, and Prejudice; he replies, that I was willing to teach the World how to give un-

P. 13. charitable Names to the suspended Bishops. And, what our ill Nature'd *Levite* should mean by this pretence, I know not, unless he would be thought to Celebrate the Feasts and Sacrifices of *Heracles*, according to the old Custom of the *Rhodian* Priests, who esteem'd it an heinous crime, to speak one good word during the whole Solemnity. Do's he think a pious and good Man do's value the uncharitable Names which the wicked VWorld, or any Clergy-men of *Dema's* stamp do cast upon them? The Names are uncharitable, and therefore to be dispis'd by a Christian, much more by Bishops; and if any of them be destitute of Pride, Prejudice, and Passion, they have a charitable name given them by their Conforming Brethren, and particularly by the most Reverend Primate of *York*, who in his learned Treatise of Conscience, gives no bad Account of such Men; and it is no matter what our Clergyman, or the uncharitable world prate against them, or against that Arch-bishop; since both the Swearing and the Non-swearing Fathers, own the same Principle in this case: And may the good God in his due time reconcile them in other Points, which is the hearty Prayer of all charitable Men.

I must not forget to let the VWorld know, what serious admonition the Examiner offer'd to the Bishops: He advis'd them, since the Apologizers did not dive into the Reasons, why the Bishops refused the

P. 15. Oaths, some of the Reverend Persons would have done it themselves, by which, he says, they would have abundantly obliged the World. Here the Examiner appear'd in his true colours, and we may at first sight, guess what he would be at. How does he know, but they were commanded by Authority to be silent? VWould it have recommended them to the favour of the best Men, or have bin introductive of Union, or advance the public security for the Bishops to have publish'd the occasion of their scruples; and to have rais'd doubts in others? Should the Press be supplied with new Artillery, to bombard our Nation, and to ruin our Peace. VVe have heard indeed, of some learned VVranglers, who would always carp at the Established Orders and Discipline, 'till they were bought of some Ecclesiastical preferments: But our late *Diocesan*, has bin the Son of Peace; and as he hath hitherto promoted, neither Clamour, nor Schism; so has he not thought it necessary to accept a Challenge, to which our reverend Clergyman has dar'd him.

But truly I am surpriz'd to consider how a Person of so mean a soul as our Examiner should expect any satisfaction in this or any other case from men of Honour and of Conscience who, hath affronted them after an un-

P. 33, 34. pardonable sort: *We have had*, saith he, *great expectation of the efficacy of the success of the King in Ireland might have had upon the Consciences of the Suspended Clergy, but we are mistaken for once, though we have yet some weak glimpse of hopes that the subduing of Limrick, and the rest beyond the Shannon may help to open some peoples Eyes once for all. Who knows but the Sees of the Suspended Bishops may be vacant 'till that time?* &c. This was the Barbarous Rant of our Examiner, and I am confident there is not one of the Conforming Bishops but abhor'd the Position. What! were all the Suspended Clergy Pensioners of Fortune? were all their Consciences subject to the Laws of the Sword, and to the Fate of War? Dr. *Sherlock* has acquainted the world, That a Clergy-man may have Scruples, and yet be no Disciple of *Mars*, or a Friend of the unrighteous Mammon. He hath overcome his doubts without digging into the Trenches either of *Colerain* or *Limrick*; and tho he is most happy in satisfying his own Scruples, and most righteous in justifying the Authority of the Laws; yet his Integrity was not to be disputed during his Suspension.

suspension. But there is no great heed to be given to our Examiner, who abuses our Clergy in general. Our Suspended Clergy were sent to *Ireland* to fish for Consciences in the *Shannon*, and the Bishop and Clergy of *London* with many Hundreds in other Diocesses, who are not Suspended, were condemn'd by our Author to the Pest-house, they being according to the New Montebanks Certificate infected with the Rot. It's scarce worth our pains to enquire into our Examiner's distemper, whose tongue is an unruly evil full of deadly poyson.

When our Author comes to examine or rather to insult on the sufferings of the Bishops in the late Reign, he takes it in an hard sense, that I should say they were confined like their Fore fathers in *Dioclesian's* Rage among Murtherers and Traytors; and to publish his great skill in discussing a Falacy, *Imparium ut Parium*, where there was really none, he would infer from those words, that I suppos'd they suffer'd in all degrees as severely as those Primitive Martyrs; and therefore he is pleas'd to inform us, that the *Tower* is a Royal Palace, and was always lookt upon as none of the worst Prisons in P. 12; 13: the world, at least not altogether so ill as the Dungeons under Ground, where the Primitive Christians were penn'd up, &c. I leave it to the determination of any indifferent Judge, whether the Examiner has not misconstrued my words, and at the same time become guilty of an unpardonable sort of Envy, that gently flatters the most Arbitrary proceedings of our Age. It may be the Jesuits, for th's service of the Examiner to their cause, may allow a yearly Pension to encourage their Champion to write and labour strenuously against Bishops, their Order having an hereditary spleen against that Venerable Function. Or perhaps Father *Peter* who signed, or at least concurred to that severe sentence, will recommend his Favourite, who is already a through paid Examiner, to some high Preferment in the holy Inquisition. In the mean time, I would fain know, why the *Tower* is not to be lookt upon as a bad Prison, especially for Bishops? Is it a grateful circumstance to those whom our Examiner calls the Apostles of Peace, and P. 29: not the Sons of *Mars*, to be honoured with the Attendance of armed Keepers, to feed upon the Fume of Gun-powder, and to exchange the Muslick of the Quire for that of the Cannon? to be lodg'd in a place out of which many are drag'd to Execution, and from whence few return without a manifest impair of their health? Queen *Elizabeth*, like *Joseph* in *Pharoah's* Royal Prison, thought this no agreeable Palace; the same has prov'd fatal to Crown'd Heads; and though some of the *Regalia* are preserv'd in the Archives of the *Tower* (where they are as insensible of their confinement as of the profound reverence that is paid them by the Spectators) yet is it an usual Receptacle of Murtherers and Traytors. In fine, as the Innocency of the Bishops was as clear as the Heavens, so would their Confinement have been as dreadful as the lowest Cell of *Dioclesian's* Prison had they not been supported with the Christian consideration that a good Conscience, and God's presence changes Hell into Heaven, and makes the most noisom Dungeon on Earth equal to the Paradise above.

We gladly acknowledge that a good hand of Providence stopped the Popish fury in its Meridian career; so that those seven Confessors can pretend to no other Martyrdom than what they receive from Evil and Mercenary Tongues. But if we take the Testimony of the Foreign *Hugonot* Ministers (whose words I shall have occasion to cite more at large in another place) to be of any Validity; those Fathers which were imprisoned in the Royal Palace of the *Tower*, were animated with a Zeal worthy Primitive Bishops, and were prepared to suffer any thing with admirable constancy; some indeed think they suffered too little, and there are a sort of Anti-Prelatists, men true neither to the

Crown nor to the Mitre, who if the Authority of our good Prince had not laid Shackles on their intemperate zeal, would think they should have done God service in *Chamoleing* our Records not only with the Tears, but with the blood of our Bishops; and in reward of their vigorous appearance against the Tyrannical Encroachments of *Italy* and *France*, have sacrific'd them as the *Romans* did the Watchful Birds that Guarded their Capitol from the *Gallia Senones*.

The Examiner having by a subtle device mitigated the just Odium he had conceiv'd of the illegal Practices of the Papists against our Prelates in the Persecution during the late Reign, he considers the Merit of the Bishops with as great equity as their sufferings; and will by no means consent that they should have come under any shadow of Favour, as Mr. *Huddleston* once did: but truly if his Theme were good, his management has spoil'd it, and his Reasons like *Hercules's* foot, do soon discover their Master. He tells us (pray mark the Argument) that the Bishops were not worthy of the Priviledge, because he could not remember that either of them had the good

P. 19.

fortune to preserve the Life of a King, when sought for by Enemies, nor did he find any of their Names mentioned in our History of King *Charles's* Wonderful Escape at the fatal Battel of *Worcester*.

That they should have preserved the Lives of Kings when sought for by Enemies, would have entituled them to the Province of Guardian Angels; that they did not more especially preserve the Life of King *Charles* the First, if they might not be imputed to the precaution of the Regicides, yet the surprize was no less afflicting to them than to the Royal Martyr, bearing in some sense an Analogy with that Agonizing love which drew a flood of Tears from St. *Job*, and the other suffering Saints, who being the sad Witnesses of our Saviour's Passion, wept in sympathy with the blood and water that streamed from his body. It would be vanity in me to say they would have been ready to have died for him, since all Persons who are acquainted with their Principles, cannot but allow that they would have suffered any thing to have kept him alive, exclusive of that Damnation which over-took his Murderers.

That they were not instrumental in preserving the Life of King *Charles* the Second at *Worcester*, proceeded from the determined Council and Pleasure of God, who raised up other Instruments to effect it; the same unsearchable wisdom reserving our Bishops for another great work to the overthrow of Popery, and to the confusion of many of those old Rebels, whose hands were scarlet-red at *Worcester* Battel; who having expell'd that King, as being a Friend to Bishops, and Voted down Bishops as the friends of Popery, of late years declared with the Papists as being therefore their Friends, because they were Enemies to our Bishops, and oppos'd our Bishops, as being therefore their Enemies, because the Bishops were no Friends to the Papists. *O dignum novæ Spinge A stigma!*

But with humble deference to our Authors judgment, can no Person be of equal merit with Mr. *Huddleston* without being joyn'd with him in one and the same memorable Act? I might retort that the Popish Mr. *Huddleston* was not as meritorious as our Bishops, because he was not clapt up into the Tower with, and in the cause of, those Protestant Confessors, and at the same rate our Clergy-man might evade the Character of being as great a Rayler as *Corah* and his Company, because he did not joyn with them in their Outrage against *Moses* and *Aaron*; but the world will not allow him such a Priviledge beyond the rest of the *Bistinggate* Fraternity.

Our Militant Clergy-man having not found the Bishops at the Battel of *Worcester*, where I doubt he would have given them no Quarter, and where they would have stood in as much need of a Rescue as King *Charles* the Second: He inform'd

inform'd the Nation that he was come to a point : For, says he, until the Bishops have as great a stock of merit on the like score as Mr. *Huddleston* had. We (by which word, he is again to be considered in his Pluralities) must, saith he, allow them to come under the Act of Parliament with the rest of *England*, and Mr. *Huddleston* to stand alone without the honour of a Clergyman to bear him Company. This is very fine ! And yet, with the Examiners leave, Mr. *Huddleston* did not stand without the honour of being a Clergyman himself : For he was a Priest, and a Priest too (if we may believe his Cant in the Court of *Kings-Bench*) after the Order of *Melchizedek*. Whether our unaccountable Clergyman be of that Order, I shall not determine, but what a sort of Clergyman *Huddleston* was, I will consider in its due place.

In the mean time, that our Author may not judge himself, and Mr. *Huddleston*, the only meritorious Clergymen : I desire him to examine in what Language the Bishops, who writes, and thinks as clearly as any Person in the Nation, Discourses of the Seven Bishops, and another reverend Prelate ; he tells us, that their merits and sufferings, in asserting our Laws and Religion, were so conspicuous, and by consequence, the fury of the *Papists* against them so implacable, that perhaps it would be presumption in any other Clergyman to come in Competition with them, for either of those Honours : And in another Discourse, the same Bishop carries on the Panegiric in an higher strain, which I know, cannot but disgust any Clergyman of our Examiners and Mr. *Huddleston's* principles, and therefore I shall not insist on a Theme so unpleasant to them.

I rather observe, that when I made mention of Mr. *Huddleston's* merit, I did not thereby suppose, that he did more than his duty : For what our Examiner says of our Bishops, we may apply to him, *viz.* that he did not so well at one time, but he did as ill afterwards, by refusing the Oaths. And truly, the favour for which we Petitioned, like that which was granted to him, would have bin an Act of Grace and not of Works : And to deny the Kings Power, to propose such an Act to the consideration of His Parliament, was a great weakness in some Persons, and seem'd derived from the peculiar pretence of such State-Dogmatists, as would be thought fit Tutors to instruct their Prince.

It cannot, I confess be denied, that an Oath is a National security ; but yet, it must still be allowed, that it is therefore a security, because the Customs of the Nations hath so enacted. But this do's not bar the right of Interpretation that is lodg'd in the Legislative Body, which may appoint any other security, and accept it as such : So that when I propos'd the example of Mr. *Huddleston* (an old *Papish* Priest, who, by a solemn League and Covenant taken in the Apostolic Chamber, where they usually declare in an irreconcilable Abhorrence of all protestants, by them called Heretical Princes ; and joyn in the dreadful Unkinging *Anathema* against them) was so far plung'd into an inviolable Precontract, as to stand in need of a Parliament to supersede the Obligation of the Oaths, when I say, I propos'd this example, I did it with no other intent, then to express what power is seated in our King and Parliament, and as we were not Traitors for owning their Authority ; so it is no Treason to affirm, that His Majesty in concurrence with our representatives, can at their pleasure excuse the Oaths. Should they in our case have refus'd it, upon the account, that such a performance might have bin an *Umbrage* to the quiet and peace of the Government ; they would however, as has bin often hinted, have acted according to the real sense of our Petition ; for our Grand-jury did not engage into any Mans Quarrel against our Establishment, the Authority of which, we own'd in express Terms ; but we did, with all dutiful submission, resign the Case, wholly to be determined by our Superiors, whether the sub-

jest of our Address, could bear any proportion agreeable to His Majesties Service. And therefore, the Examiner is too fierce, when he is pleased to say, that we presumed so far, as to prescribe a Copy to the Parlia-

P. 19. ment; for, whoever consults the Page, to which he refers, may soon perceive the intent, by the very Letter of the words, *viz.* that as the two Houses have Presidents of their own, which in matters of Importance, they often pursue (as the *Roman* Senate did usually proceed *more Majorum*) so that it is introductive of no new Custom, for our Representatives to Copy out their own former special A&S, if they judge it convenient; and that where such Presidents are wanting, the Sovereign (with the Concurrence of the Lords and Commons) can, on many occasions, dispense where there was never dispensation before.

I confess, by some expressions in the Apology of which, I may P. 21. Assign this as one, *viz.* that King *William's* favour to the Bishops would gain him as much Renown, as when he waded thro the difficulties of War: Any Person hath just reason to conclude, that I was too far Transported in a cause, which I thought, had not bin the worst in the world; and yet, notwithstanding the Examiners Retort, I may tell him, that as I supposed, it would have bin an Act of Mercy, so all such Acts bear an higher Character then Feats of Arms; since, according to the good old Father, to shew Mercy, is greater then to raise from the Dead. 'Tis true indeed, the passing o're the *Bon*, and the other renowned Exploits of King *William*, were most memorable Atchievements, but yet they were the Atchievements of a Man: For the like have bin perform'd by his Illustrious Ancestors, by the *Carthaginian Hannibal*, by the *Roman Cæsars*, and by *Henry* the great of *France*: But to raise from the Dead, is an Act purely Divine, and carries with it the stamp of our great deliverer Christ.

If I was too forward in framing my *Hypothesis*, I am sure the Examiner has out-cript me in cases of that Nature, of which he gives no laudable Instance, when wresting my words beyond reasonable construction, he tells me, as if he

P. 33. were *Confessarius* to his Majesty, that if shewing favour to the Bishops, had bin an Act of Piety, it must consequently have bin King *William's* Duty so to have done.

The advantage our Author would hence derive, is, that I should agree, it was King *William's* duty to have extended the favor, for which we Petitioned: But I am so far from weighing the Sentiments and Actions of our great Prince (who carries the ballance of *Europe* in his own hands) in my narrow Scale, that I dare not asserm a thing which would render me not one of the number of humble Petitioners, but rather of wilful and positive Disputators, such as the world accounts our Examiner, by his own confession to be: However, by my saying King *William's* favor to the Bishops, would have bin an Act of Piety; I meant only to express my own sense, and the sentiments of the Subscribers, upon which they grounded their Petition, tho the Examiner carps at my good manners, for not diving into the scruples of the deprived Fathers, I desire him not to presume so far, as to obtrude a private Opinion, upon the Reason and Conscience of his Sacred Majesty.

I need not at present usurp so far upon the faculty of our positive Theologue, as to examine the several acceptations, by which the word Piety is distinguished among Authors, tho I cannot but assure our Clergyman, that if he do's conclude all Acts of Piety to be, without respect to Circumstances, at all times the necessary Duty of a Man; I may, if he please, put him in mind of a work, that may render his Name and Character more famous then that of an Inquisitor.

'Tis not to be doubted, but that if our Examiner should in a serious Zeal, dispatch a Christian Admonition to those Celebrated Gentlemen, that Compose the *Scotch* Assembly, and remind them of His Majesties repeated Letters, and exhort them to that Spirit of moderation, of which their *Presbyters* have of late years so much boasted, assuring them that the Eyes of Christendom are fix'd upon them, and that they would do well (now they are entrusted with the Power) to give the *English* Convocation a good President to follow, and to demonstrate to the world, how studious they are of Uniting Protestants: more especially, that they should not Unchurch all Episcopal Reformed Churches, or impose an Oath and Test on those Bishops and their Clergy, that submit to King *William's* Government, so apparently destructive of their former Obligations: 'Tis not, I say, to be doubted, if our Clergyman would hazard the Attempt, but that he would perform an extraordinary Act of Piety, according to the present Notion of the word; and if he thinks it his duty so to do, he has a large Field to Exercise his Talent; and when our forward *Levine* has practis'd, thus far he may if he please (and perhaps with equal success) extend his Piety further, even to the Conversion of the great *Mogul*, and of the *Cham* of *Tarsary*; and carry the Trophies of a spiritual Warfare, as far as *Tamerlane* did that of the Sword.

Our Author suppos'd he had another great occasion to be jocose, P. 18. when he consider'd a Bishops Parole of honour to the Government.

But in this Case I may observe, that tho there occurs such a passage in the Apology, yet our Address did not intermeddle in that particular: And tho the Examiner did so strangely divert himself with the Notion, yet he at the same time allow'd it to be a Bond, most sacred among P. 19.

Men of probity: And there is no doubt, but some of the depriv'd Bishops may be Men of Probity, and may also understand the Nature and Obligation of Promises, as well as our Author, and may also think their parole to be a thing most sacred; and if they would have oblig'd themselves by a thing so sacred, they must be suppos'd to have done it in Conscience, and with submissions to the High Powers, to which they should have stood oblig'd: And as the Person who would have consented, and publish'd the Innocence and Sincerity of his mind, by such a Declaration, would have bound himself by a most sacred Tie; so would such an obligation have bin as solemn as an Oath, and there might as great Penalties have bin annex'd to the Violation of it, as to the breach of an Oath, nor would such a Violation have bin less then Perjury, with respect to Conscience, *in foro Dei*. But the Examiner demands, why would he not then take the Oaths who is suppos'd thus willingly to have offer'd his parole of Honour? To this I answer, that it cannot be with any fraudulent design, for then he would not have bound himself by a thing so sacred as his parole of Honour, but it must in Charity be adjudg'd to have proceeded from a serious reason, viz. because he dar'd not put any interest into the balance with the Peace of his Conscience, which is a thing very sacred too: What shall I add more? If I should say he do's not refuse the Oaths out of Obstinacy, Pride or Prejudice, the Examiner would gain the retort, that I was willing to teach the World how to give uncharitable Names to the suspended Bishops, and therefore I insist no further on this Argument, lest I give him an occasion of being prophane.

But supposing the Apologist to have bin guilty, was it becoming the gravity of a Divine, to cast dust after so rude a sort, on the Fathers of the Church; as to affirm, that a Bishops parole of Honour, is derived from the Knight-Erranty of *Don-Quixote*? Were not many of the deposed Bishops in the Primitive Ages, still call'd Honourable Lords? P. 18.

Lords? And dare our Examiner, *in verbo Sacerdotis*, affirm, that the solemn parole of honour of such Fathers, is the same with the Knight-Errantry of the *Assatia* Squires, who swear and forswear, who reiterate Vows and Promises already broken, and break and reiterate them again? This Knight Errantry of our Author, is learnt from the reverend *Don Quixote*, who is the *Moses*, the Prophet, and the Evangelist of our Examiner. Our Clergyman has now discover'd his Reading, and why may he not be of kin to another *Romantic* Hero (of the same Trade with our Author) who using the necessary expedient of Penny Sermons, was pleasantly impos'd on by the Treachery of his Stationers Lad, that pack'd up his Baggage, for by this means, he gave his Parishioners a surprizing account of the Divinity, contain'd in the renowned History of the *Gothan Magi*. We see what fate usually attends those, who have neither Honour nor Veracity to loose; and may we be delivered from all such Pulpit Drolls, whose Bible is a Romance, and whose Library is at the *Mancha*. In truth, our Author, to carry on the Frolique, ought to have Dedicated his Learned compofure to the *Saint-Errans* of that holy City; he had then exactly imitated the great *Dominican Gallego*, who having discuss'd some Scholastical Questions, concluded with the memorable words: And thus, saith he, *I have finished the first Tome of my Logical Controversies; which I Consecrate to the Honour, and to the Glory of St. Benedict, the Gracious Patrone of the Famous Town de Yepes, where I suck'd in both my Milk and my Learning.* — But to Proceed.

Our Examiner was very huffish and severe, that our Bishops (and indeed most of the Bishops of our Nation are concern'd in the same guilt) should express any sorrow for the miseries of the late King, and therefore

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is enrag'd at their Tears for the Calamities of King *James*, &c. But did not *Samuel* mourn for *Saul*, and did not the Prophet weep for the afflictions of *Zedechiab*, tho the one, by Gods appointment, anointed *David*, and the other publish'd *Nebuchadnezar* to be King? Our Clergyman, if he please, may consult the Sermon of the reverend Doctor, who Preach'd the last Thanksgiving day before the Commons, and he will be amply satisfied, that our Church did not rejoyce at the troubles into which King *James* was involv'd: *We were, saith he, alive in our Obedience to our Prince, as far as our Conscience would give us leave, and when he required of us more then this, we received his Commands with sorrow, but submitted to his displeasure with good Will, with such a Christian temper, with so affectionate a concern, as shewed that we were more troubled for his misfortune than for our own.* — This was the summ of our Bishops Tears, and if our Clergyman was destitute of them, his Eyes were Flint, and his Heart as hard as the nether Millstone; I am sure we had no Reason to be glad at the afflictions, or the sins of the Abdicat Prince, but our joy cught rather to be employ'd in praising God for our wonderful deliverance by the hands of the present Sovereign.

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cries out, what needed the Apologist tell the world, that those Fathers endeavoured by their holy Tears, to cure the unfortunate Princes wounds? Which he interprets, as a design to cure him of the loss of his Kingdom. O delicately observ'd! Had not King *James* any wounds before he left his Kingdom, was he not wounded in his judgment, when he spurn'd at the Lord Primates seasonable Admonition, to be reconciled to the Protestant Faith? Was he not wounded in his Government, when he refused the Bishops serious Advice, to be reconciled to his People? Was not he wounded by his false Friends, when flattering Addressors and evil Counsellors, had ruined his Interest in the Nation? Our Bishops, whilst he held both the Authority and the Name of King, endeavoured to have cured him of these wounds, and at the same time, to have satis-

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fied the just demands of our Deliverer : But, to say, they endeavoured to cure the late King of his wounds, by placing him on the Throne, again, is our Clergyman's blessed Inference, and as it was far from my thoughts, so it is as good sense as to cure the wounds of a Man, whose Soul is departed from his Body : For after King James was Dead in Law and in Policy, he could receive as little comfort from that Medicine of the Bishops, as the Egyptian Mummies can derive from the best Balm of that Country. But to evidence the unreasonableness of this Cavil, the Reader need no other expedient, than to consult the Apology, and he may find, that tho some *Lachrymists* endeavoured to cure King James's wounds with their Tears, they were yet so far from promoting the design of his Return, that they were of an unspotted Fame, under the present settlement. These words are to be construed, with relation to the time when they were written, and our Authors Cavil against them hath a like dependence : So that I have nothing to say more to our Clergy-man on this Point, than to inform him of a Conclusion of our Law, *Maledicta Expositio est que corrumpit Textum*, and to advise him not to publish any Annotations on the New Testament, lest from the Tears our Saviour spent upon *Jerusalem* he proves a design'd Conspiracy against *Cæsar*. P. 6.

But it was no wonder our Reverend Clergy-man should be irreconcilable to Christian Tears, when even Godly sorrow did work death with him too ; for he was pleas'd positively to assure us, that the Bishops were little obliged to the Apologizers in taxing them with mourning in spirit, for the miseries of the Protestant Church : Alas ! how strangely, saith he, does the man accuse instead of defending the Persons he Apologizeth for, and what can he say worse of them than that they mourn in spirit for the miseries of the Protestant Church when the Bishops are thought to believe the Protestant Religion to be in a better condition through this late Revolution, &c. Pag. 13.

If this be not blasphemous Sophistry, the notions of Truth and Error are strangely confounded. Our Authors Argument runs thus, The Protestant Religion is allowed to be in a better condition through this great Revolution : Ergo, nothing can be said worse than to mourn in spirit for the miseries of the Protestant Church ! a very crooked consequence, that does directly derogate from Gods Justice, who has been chastizing his own people for their sins, and reflects as scurrilously on Queen Mary, who to deprecate Gods wrath, appointed a solemn Monthly Fast to afflict our Bodies, and to mourn for the miseries of our Brethren ! In the Book set forth by Authority for the Service of the day we are directed (and indeed this is a good Bishop, and every good Christians daily Employ) to consider that being Members of the Mystical Body of Christ we are to mourn and rejoyce as the state and circumstances of our Brethren require, and that now especially we present our Supplications and Prayers at the Throne of Grace in behalf of all the Reformed Churches, beseeching God to look down with an eye of mercy and pity upon the sad and mournful state of such of them whom he has delivered over to the hands of Superstitious and merciless men, and that he would not suffer his Enemies still to triumph over his Heritage : Moreover that we are to expostulate with Heaven in this passionate Enquiry : How long Lord shall thy anger burn ? for ever ? How long wilt thou forget thy People ? O let the cry of the blood of thy Saints, and the sighing of the Prisoners come before thee : Hear us, O God, for thy mercy's sake, and for the honour of thy great name plead thy Cause with them that blaspheme thy Truth, and persecute thy People, &c.

I cannot sufficiently bewail the misfortune of our Age that has produc'd such wretched Preachers as our Examiner. It seems the State of the Protestant Church is such that it has no need of our mourning in spirit for her. O false suggestion.

suggestion worthy the lips of another *Simon Magus*, or *Elymas* the Sorcerer ! Indeed we in *England* have enjoy'd a lucid Interval of Peace, of Rest, and of Liberty within the Verge of our own Land, which next, to the infinite mercy of God, and the wonderful Conduct of our Deliverer, is doubtless in a great measure owing to the tears of those righteous Persons who mourn in secret for the publick Calamities. But does our Author, with a *Luddean* Disdain unchurch all foreign Protestants ? Or have they no miseries that deserve our Pity, our Prayers or Lamentation ? Are the Protestants of the *palestine*, and of the *Lower Germany* in no affliction ? if so, what mean the dreadful Havock and Desolation of their Country ? Are the *French Hugonots* in perfect Tranquility singing under their own Vines and Fig-trees ? Why then do the distressed Refugees appear in all places the objects of our Charity ? Have our Brethren in *Poland*, *Hungary* and *Transylvania* been in perfect Peace ? What then did the Intrigues of the *Austrian* Jesuits, and the direful Ravagement of the *Turks* and *Tatars* import ? Have the Protestants in *Ireland* been exempt from an over-flowing Calamity ever since the Revolution ? The Tempest that has lately reign'd in *Connaught*, and the fury of the *Raparees* in other Provinces, have taught us the affliction of a very different Experience ; the Protestant Church in general has not in our memory, nor in the Age of our Fathers known a blacker Scene of War and Devastation : Her Majesty therefore required us to joyn in the Prayers of the Church, and to mourn with those that mourn ; and our Saviour cries out to us by his Ministers in the Gospel, *Blessed are they that mourn, for they shall be comforted* ; but our Clergy-man does pass a loud Affront on both, and demands whether any thing can be said worse than to mourn in spirit for the miseries of the Protestant Church ? 'Tis much to be regretted that the Bishops, who compiled the Fast-prayers, had not consulted and pursued our Examiner's sense, we should then perhaps have found that as Ridibility is by the Logicians affirm'd to be the Property of Man, so his sanctify'd Cajolery and Frolick of Laughing would have made up the distinguishing Character of our Church in her most solemn Devotions. I believe no other Protestants in the whole world, would have presum'd to usurp upon her pretence to that grinning Prerogative.

Hitherto our Examiner has been pleasant upon our Prelates, and yet alas, he is not content to exercise his Talent against them, but shews his Teeth against the whole Sacred Order, and is scurrilous against Bishops in general ;

for envying them their just Character, the Laughing *Andrew* proposes another merry Question : *Where, saith he, hath the Panegyrist learn'd this new kind of Canting flattery, Holy Primate, and the holy Tears of Bishops ?* Alas, fond man, does he ask me where I learnt to call

* *Mid. Concil. 1. Constant. cap. 1. Concil. Chalced. cap. 1. 5. &c.*

† *Socrat. Hist. Eccles. l. 6. in Proem.*

‡ *Ambros. de Rebus. Edit. Froben. pag. 236.*

* *Outram. de Sacrif. pag. 2.*

Primates and Bishops holy ? why, I learnt it as from the very Text of the most Ancient * Councils, where the Fathers of the Church are so distinguish'd ; so from the customary Language of our Fore-fathers, who as *Socrates's Scholasticus* has recorded, did not usually speak of Bishops without styling them † most dear to God, and most holy. I learnt it in particular from the good Christians of *Milan* who in common Discourse treated their Diocesan with the name of the ‡ Holy Bishop, and the Good Priest. I learnt it together with the reason thereof from a Reverend * Doctor of our own Church, who tells us that with respect to God (whose Majesty is inviolable) not only Times, Places, Rites and Ceremonies, but Persons also who are Dedicated to his Worship and Service ought to be

be accounted Sacred and Holy by us. Finally I learnt it from the concurrent Vote of all Ages, and of all Churches; yea, even from *Calvin, Zanchy, Mariyr, Gualterus*, and the *Hugonots* themselves; for in the Intercourse they held with our *English* Prelates they usually saluted them with the Title of most Holy and Reverend Fathers. And therefore we may observe the Illuminated Judgment of our Clergy-man, who not only Libels our Living Bishops, and spits his Fury on our Church, but affronts most Venerable Antiquity, and condemns the Renowned Doctors of the Reformation. But 'tis usual with prophane Wits to hazard all rather than to lose their Jest.

With the same reason our Examiner proposes his Question to me, from whence I learnt my new kind of Canting Flattery of Holy Bishops, I may also demand of him from whence he learnt the new Canting pretence of robbing them of their just Character? but I need not in this Case expect his Answer since *Chrysostom*, as I find him quoted by Dr. *Downham*, has plainly declar'd, that Heretics have learnt of the Devil not to give due Titles of Honour to Bishops. But why do I discourse to our Clergy-man of *Chrysostom*, who in his whole Discourse (the prime respect being paid to *Don Quixot*) quotes no other Ancient Father than *Amadis de Gaul*, and the *Seven Champions*. And indeed he is not the first that has reviv'd the Credit of such Authors; for a late Chief Justice (another back-friend to our Bishops) when in the *Bloody Assize*, after *Monmouth's* defeat, he scow'd through the West, he was observ'd as he sat on the Bench at *Bristol*, to mention neither Year-books, nor Statutes, nor Reports, but to give us a Learned Reading of Law from a Passage of *Sancho Panche*; and how nearly ally'd our Clergy-man is to that Lord Chief Justice, we may then presume to know when the Rabble of *Whipping* hath discover'd the Cheat that lyes hid under his Canonical Crape.

I had almost forgot our Clergy-man's remarkable Cavil that
 * Gallantry is a word too material for Bishops, who are the Sons * *Pag. 18.*
 of Peace: And that † Glorious Exploits belong not to them, but † *Pag. 29.*
 to the Sons of Mars. This stuff is part of our Authors Hotch-potch, and it is as like the rest of the Pudding as one drop of Fat to another, I need not be very nice in my scrutiny to find where our Examiner learnt this Doctrine; for the good old *Florentine* (*Machiavel* I mean) supply'd him with the whole Notion. He assures us that Heroick thoughts are not agreeable to the design of Christianity; that Gallantry and greatness of spirit are subverted by it, and that Religion does enervate the minds of its Votaries. But what does the great Bishop *Oforius* answer in this Case? He tells us, that this Objection of *Machiavel* is rude and base, and demands of him; *What he could see* *Ofor. de Nobiliis, Christian.*
 mean or despicable in Christians? if greatness of soul be required, none, *Lib. 3.*
 saith he, are more Illustrious than good men, who condemn the gaudy Vanities of the World, and are transported by an Heavenly Rapture to such a degree of perfection as, o study nothing but what is Divine and Noble, and to breath after Glory and Immortality. That even tender Virgins, in their Conflicts, with the Rage of Persecutors, have manifested a daring Patience, an unconquerable Fortitude and a courage that has out-draw'd the cruelty of their Tormentors, and conquered Death in its most ghastly Attire. Hitherto has *Oforius* argued against the loud Impertinencies of *Machiavel*, by which it is apparent that though honesty be a word too spiritual for the Examiner, yet Gallantry is not too material for Christian Bishops. If our Author desires more satisfaction, let him consult St. *Cyprian's* Epistles, where he may find him saluting *Rogatianus*, and his Fellow *Cypr. Epist. 7.*
 Sufferers, as valliant Brethren, and representing the two Presbyters *Moses* and *Maximus* as no less Men than Colonels, Captains *Id. Epist. 16.*
 and Ensigns, and Conquerors under Christ's Banner. If our Clergy-man take a farther view and cast his eye on *Eusebius's* History, and the Martyrologies of the Church, or give himself the leisure to peruse the Holy Scriptures, *Edit. Pamel.*
 H *espoci-*

Capo 11. In especially the *Epistle to the Hebrews*, he will find, that Saints and Confessors are more famous for their Exploits on those Sacred Records than the Renowned *Cyrus*, *Alexander the Great*, or *Solyman* the Magnificent in other Histories. May therefore a Bishop be permitted with the same Right to enjoy the name of an Hero as that of a Christian, nor let that Gallantry be thought material which either flames can torch, nor Lions devour.

I must not suffer another pleasant sight of our Examiner to pass without some serious Reflection; he acquaints us, that my saying the Austerities of *Pag. 28.* an Holy Primate are Seraphical, was a Monkish Expression; Any one who reads more, says he, would be inclinable to think the Person, the Author speaks of was a Popish Bishop rather than a Protestant one. But will he accuse me of Monkery, for naming the Austerities of the Lord Primate Seraphical? *Pag. 29.* you say, when he allows that my calling the Spirit of *Calvin* Angelical, was a kind expression? Is not a Seraphim one of the Orders of Angels? And are not our *English* Metropolitans of as great Authority with us as *Calvin* in other Countries? Shall he be an Archangel in their Churches, and shall not an Archbishop be at least a Seraphim in ours? Were *Calvin* himself alive he would deride our Clergy-man's Vanity, and peremptorily require him to affix an *Index Expurgatorius* to his Books, and note his Passage as one of the Grand *Errata* to be expunged.

But your Author tells us, He puts no value upon that, the *Roman* Church calls by the name of Austerities, which they do by way of Penance, and to gain Merit. Although this be very ridiculously offer'd; yet, with respect to our Clergy-man, who would not be thought to deliver any incongruous or indigested stuff, I shall consider the force of the Argument, that resolves itself into this Categorical Form:

To affirm that an Holy Primate is Seraphical in the Austerities of his life, is to put a value upon Austerities which the *Romanists* do by way of Penance, and to gain Merit.

But the Apologizer affirms that an Holy Primate is Seraphical in the Austerities of his life.

Therefore the Apologizer does put such a value upon the Austerities, &c.

I think I have just reason to except against our Author, as supposing first, that none but the *Romanists* put a value upon the strictest Austerities: Secondly, that the *Romanists* put no other value upon Austerities than mentioned by our Author: Thirdly, that to be Seraphically austere is to affect the Pageantry of a meer *Romish* Penance and Merit; all which is notoriously false as will soon appear.

First, He supposes that none but the *Romanists* put a value on the strictest Austerities. In truth, our Author does not aright consider what definition the Masters of Morality have given us of Austerity out of *Andronicus Rhodius*, viz. That it is an habit of the soul that cannot bear any leudness either in speech or pleasure. I know not how any Person can be too diligent in avoiding that leudness, or too forward in cutting the Exorbitances of his Affections, the excess of his Appetite, and the Extravagance of his Tongue: The Heathens themselves, who knew as little of Popery as our Examiner seems to practise of true Christianity, have afforded us such Examples among their Philosophers, and others their great men, who put a value upon the true and genuine Austerities, as may serve to shame many Clergy men of our Examiner's stamp; I am sure they destroy the force of his argument, and that is sufficient.

Secondly, Our Author supposes that the *Romanists* put no other value upon Austerities than what he has mentioned; But I scarce in this case, the Examiner, notwithstanding his great Reading, has not observ'd what Cardinal *Hugo* hath test on Record concerning *St. Paul*, he tells us, That the Apostle was a true Seraphim because he was fervent in Charity; that

Vid. Possit. in
Epist. ad
Philip.

he had the six Wings of a *Seraphim*, which he makes Emblematical of the great Christian Vertues and Graces: If our Clergyman please to consult that Author's harangue on this subject, he will find a *Romish* Cardinal vindicating the Seraphical Austerities of St. Paul, after a Protestant manner: For, he says, they were compos'd of a fervent Charity, as has bin already noted; of Continency and Contempt of the World, of Patience and a well-ordered Faith, and of a perfect humility, which dyest the Apostle of any pretence to Merit, and threw him as an unworthy Servant at the Feet of a Crucified Jesus, and is it *Papery* in this sort to be like St. Paul?

I fear our Clergyman in his transports against those Austerities, which he calls *Papish*, do's encourage the worst of *Papists* (those Gross Libertines the *Jesuites*) in their Anti-Christian Practices: For these new Evangelists instead of following the example of the great Apostle of the Gentiles in their Conversions, covered the Face of our Religion with an abominable Paint: An example of which we may learn from their proceedings in *China*, wherein a certain Catechism Published by them, they discoursed nothing of a Crucified Christ, nothing of mortification, nothing of Christian Austerities; so that if those deluded People should ever have the Gospel discovered to them, they would think themselves impos'd on, and tell the World that their Masters the *Jesuites* gaye them no such account of Holy Tears or Mourning in Spirit, nor of a Fastig Religion, nor of a Penitent Faith, so uneasy to Nature, and so repugnant to Flesh and Blood; nor of a Saviour Crucified, spit upon and derided by Men: But rather as he had bin represented to them by the *Jesuites*, like one of their own plump Courtiers, pleasant, smooth and gay, shining rather with a youthful Vermilion then with an Angelic, or rather the Divine unmix'd purity.

The account we have from *Johannes Palafox de Mendoza*, a Bishop in *America*, and Dean of the Council of the *Indies*, who for exposing this Mystery of Iniquity, was thrown out of his Episcopate, see by the *an Epistle* so *Innocent X.* *Hesuites* means: For those good Fathers prepared a *Letter* [from *of this hard* *Ulag.* word] having first affix'd two Bulls-Horns upon him in the form of a Cross: This sad Fortune befel the Austere-Bishop, and 'twas great pity he had not dropp'd into our Clergymans Lap, who hath frankly declared himself so very kind to Persons of that high Character in the Church, that if he found a Bishop in the act of Adultery, he would throw his Mantle over him. Our Author, I believe, would in this Case, have bin the more willing to have covered him (tho not with the wings of a *Seraphim*, yet) with his Mantle, and to have stopp'd his Mouth with it too; least he should have prattled any more on the unlucky subject of Austerities, upon which the Examiner puts no great value.

And this brings me to the other supposition, that Angelical Austerities (and these we know are contradietory to all Diabolical impulses) necessarily incline to *Romish* Merit and Penance, and altho, what I have already said, may sufficiently rescue Austerities from the *Papery* of Merit, yet I would propose this Question, viz. Whether that habit of the Soul, which cannot bear any leudness, either in Speech or Pleasure, approaching very near the Purity of the *Seraphims*, in whose sight all such leudness is by Nature abominable, be of the same Mould with the *Monkish* Doctrines that derogate from the satisfactory Attonement and Merits of our Saviour? Certainly the *Seraphims* abhor the Doctrine, and our Author was not fervent in Charity, when he offer'd such a perverse insinuation.

As to the matter of Penance, I suppose Seraphical Austerities to be vastly different from it; because Penance (or Penitence) consisting in an holy Revenge upon our Bodies, and which indeed, abstracted from the superstitious abuses, with which the *Roman* Church has corrupted it, was the practice of true Penitents in the purest Ages, proceeds from a just and sensible sorrow of sins committed, or duties neglected, of which affliction a *Seraphim* is not capable, nor is it the constant employ of a good

Christian, as Austerity is the due exercise of which is ever attended with the Testimony of a good Conscience, and the other blessed *Prædiums* of that unspeakable complacency, which the Angelic Spirits Eternally enjoy, under the immediate Emanations of the Divine Love.

And now, I desire our Examiner to inform me, why are not Protestant Bishops to imitate *Scraps* or other good Angels, yea, even God himself in the Purity of their Lives? *Philo*, the Jew (who was before the days of *Pope*) assures us, that the true Priests and Prophets of God, are of a greater dignity, then to be accounted the Citizens of this world, and that as they are more sublime then to be entangled with sensible pleasure; so do they partake of an Heavenly Character, and lodge their affections among the pure and incorruptible Spirits: Nor was *St. Jerome* insensible, either of the practise, or of the pleasure of it when he called God to Witness most solemnly after he had fasted and prayed, and used other mortifications for several whole weeks together, that in the end, he seemed to himself to converse familiarly with Angels. But what need further Testimony derived from former times? For if, as we have bin taught by the reverend *Dr. Sherlock*, in his practical Discourse of Death, the only way to cure the fear of it, is to mortifie all Love and Affection to this World, and to accustom our selves to the work and to the pleasure of Heaven: If by the same Authority we are instructed, that Saints and Angels are the Heavenly Quire, with whom the Souls of good Men are to mingle here, and to converse hereafter: I would be resolv'd, whether the Church Militant, especially, those whom the Holy Ghost is pleas'd to call the Angels of the Churches, and who, according to the Opinion of some of the Ancients, have two Guardian Angels attending them, ought not to joy with those Glorified Spirits, even in this World, in Dedicating their Actions to God's Service, as well as in praising his Name? If our Examiner hath discovered a different Inclination among the *Scraps*, I would advise him at the next Edition of the *Alchoron*, to favor the Age by way of Supplement or Postscript, with a brief relation of his Voyage into the *Ethereal* Countries, and let us know what escap'd the observation, or at least the Pen of the old Impostor *Maabomer*.

I have sufficiently expos'd the Examiner's designs against the true Discipline of the Spirit, I now proceed to the consideration of some of his other remarkable hints.

And truly, it is no wonder that our Clergyman, who has Preach'd a very surprising Doctrine against all Bishops in general, should slyly mannaage for the Reputation of the worst sort of Dissenters: This our positive Author has done, and at the same time endeavour'd to palliate a Crime into the guilt of which some of them were too deeply engaged.

But he cannot, it seems, be kind to his beloved Friends without his usual method of falsifying against me, and therefore he acquaints the World, that I reflected on all the Dissenters in general. If I am to understand the words according to *Terullian's* (that great *Civilian*) notion of a general Term, I must have directed my Discourse against Dissenters of all kinds, of all Orders, of all Conditions and Ages. This perhaps in some sense might have humored our Examiner, and also gratified those Dissenters, who deserv'd the lash of a severer Pen than mine, for Companions are sometimes pleasing, even to a Malefactor on the Gibbet. But if our Examiner would remove his blind-side from the Apology, he might, if he pleas'd, take notice of a necessary and just distinction between our Moderate Dissenters and other Pharisaical

Men, whose insults on the success of our Address made me examine their own that were accepted by King *James*: I was so far from the conceit of passing a general censure on Dissenters, that I desir'd an exact Critic, to find any thing of that tendency in the whole Book. However, the respect I bear to the best Men of that persuasion, must not reconcile me to the gross Immortalities, and to the unjustifiable Conduct of others of their Brethren: For would our Examiner persuade us to comply with the Policies, the illegal or rather Unchristian Practices of those

who,

who expect Charity from others, whilst they themselves entertain but little in their own Breast? Or must we be traduced for laying down plain matters of Fact, and be accounted their Enemies for speaking the Truth, and for delivering the former sense of their present Majesties, of our Brethren of the Foreign Reformed Churches, and of our best Protestants at home? Whoever do's read the Letters, Declarations and Discourses, which were published against the late Stratagems of the Jesuits and their Friends, will soon find as the absurd motions of some Dissenters in King James's time; so also that I was not the first who touch'd their folly to the quick.

If we cast our Eye on a serious Letter which the French Refugees (*Hugonot Ministers in Germany*) dispatch'd to their Brethren in London that complied with the mischievous practices of some of our Dissenters, in approving the Declaration of Indulgence as the Voice of Heaven, Peace on Earth, good Will towards Men; we may judge, whether I deserve as ill treatment from other Persons, as from the Examiner. We may also judge, whether our Author has discovered a Christian Temper, when he says, it was no wonder that poor People should. P. 9. be somewhat tempted with Liberty and Exemption from the severities of the Penal Laws (he should have added and to have Address for their repeal) and even to thank the hand that gave them that Liberty, tho it was not with all the necessary conditions of Law: Which in plain English is, tho it Clothed the Prince with the Power of Dispensing, in Defiance of Parliaments, with Tests and Statutes solemnly Established, and also lead, as in a direct road, to the certain and inevitable ruin of the Protestant Interest. I would intreat impartial Judges, to consider the Import of the following words, which, among many others, of a like significancy, are to be found in the aforesaid Letter.

If we may be, say they, permitted to sell you freely, what our Opinion is concerning the Conduct of the Bishops, and of the Dissenters in this Conjunction, we shall make no difficulty to pronounce in favour of the former: We look upon it, that they have exceedingly well answered the duty of their charge, whilst despising their own private Interest, they have so worthily supported that of the Protestant Religion, whereas the others for want of considering these things as they ought to have done, have given up the Interest of their Religion to their own particular advantages. — How have these Venerable Prelates now highly justified themselves from the reproach that was cast upon them, of being Popishly affected; and not only of Prosecuting Dissenters, but of a secret hatred to the Reformation? How well have they made it appear, that these were only Calumnies invented by their Enemies, to render them odious to the Protestants, and that their Hearts were truly fixed to the Reformed Religion, and animated with a Zeal, worthy Primitive Bishops? Could you see these faithful Servants of God disobey the Order of their Sovereign, expose themselves thereby to his disgrace, suffer Imprisonment, and prepare themselves to suffer any thing without admiring their Constancy, and being touched with their Examples? But above all, could you resolve by your Conduct to condemn that of those generous Confessors? Is this the acknowledgment which you ought to have made to them for their Charity with which they received, and comforted you in their Exile, &c. After this sort do these good Ministers proceed, from which we may Collect, that as our English Bishops have bin thought worthy some honour among Foreign Protestants; so those Dissenters who thanked the Hand that gave them their Liberty against Law, were esteemed betrayers of their Religion.

A Fancy the Examiner may be apt to tell us, that this Encomium which the Hugonot-Ministers published in favour of the Bishops, is somewhat too Poetical, and he will be ready to direct those Forreigners, for better instruction, to a passage of his learned Book, where he hath bin pleased to signify, that my manner. P. 12. of aggravating the terror of the Tower, and setting forth the Imprisonment of the Bishops, is agreeable to a story recorded of Alexander, who coming to the River Indus, would needs leave behind him some Vestiges and Memoirs of his Expedition: Whereupon, he caused a great many Coats of Armor for Men and Horses, and Mangers, and Bridles and

and other necessities of a Camp, all of them thrice as big as the ordinary fires to be made, and all this forsooth, that succeeding Ages might believe the Men and Horses of his Army were of a Gigantic bigness: But that Alexander by this piece of Vanity, did rather detract from his fame then add to it, in that instead of persuading after Ages of the Gigantic bigness of his Men and Horses, he thereby gave occasion to them to doubt of their due proportion. This story with all its furniture, our Clergyman applies to an innocent representation of our Bishops Sufferings, for delivering their just sense of the Popish Declaration in the last Reign; and no doubt but he may offer the same Paraphrastical Descant on what the *Hugonor* Divines have published in praise of those Exemplary Confessors, and he will be apt to tell them, that our Bishops did but their Duties, and that they aggravate beyond measure, the bravery of their Conduct, and the hardships of their Imprisonment; so that in after times, People will have occasion to doubt of the proportion.

Indeed our Clergyman has a prompt Genius at Application, and therefore may he not be displeased, if I lead him to a thorough comprehension of the merit of some Addressers, by giving him a short story that occur'd in King *Henry* the Eighth's time.

When the Pope sent Cardinal *Campegio* with a full Authority, to inquire into the Cause of the Divorce, which that Prince had endeavour'd to sue out at *Rome*, the Legate at his entrance into *London* might be more magnificent then that of St. *Peters* into *Rome* was provided with a Lordly Equipage: But as he pass'd through *Chesham* some of the Mules, to the great trouble of their Master, cast off their Sumpters, and the Cardinals Treasure which was thought to have equalled the Gawdery of the pretence was discovered, to consist of old Shoes, torn Raggs, tattered Britches, and other such like Stuff, which rais'd no small laughter in the People.

How agreeable was this Pompous Pageantry to the pretences of some Protestants, who in the late Reign, Address'd with thanks, and deliver'd very Elaborate Panegyrics in favour of a Declaration, that tended to the ruin of our Church? They cover'd their Evil Intent or Folly (call it by what soft name you please) with the Mantle of Charity, and with the glorious Fiocco of Liberty, and of Conscience. But as the *Assyriack* Beasts, thus bravely Array'd, took its Journey through the Nation; its upper Garment was pull'd off by some of our Bishops, and then the inward Deformity of the Monster appear'd: For the Furniture that was lodged in this *Trojan Horse*, were the torn Shoes and Boots of the old Cause intermix'd with a parcel of old Slippers that had drop'd from the Pope's Foot. There were long black ragged Cloaks, joyn'd in Affinity with Popish tatter'd Vestments: there were *Agnus Dei*, Crucifixes, consecrated Daggers, and other Italian Trumpery pack'd up with some North Country Ware; and truly the Nation could not but be surprized, to see so much Cheat set off with such a Religious Veil; and it was no wonder, that Foreign Protestants following the example of our Prelates, should express their Zeal against such false Brethren, which speak half in the Language of *Ashdod*, and half in the Dialect of *Canaan*.

But the Exiled *Hugonots*, were not the alone Prophets that lift up their Voice, as a Trumpet in abhorrence of the proceeding: But their present Majesties, before their accession to the Crown, signified their displeasure in the same Case. Give me leave to repeat what a reverend Author (who wrote the Representation of Threatning dangers, &c.) has laid down observable on this account. His

P. 32. Royal Highness, said he, the Prince of *Orange* being desir'd to approve the Suspension of the Test-Acts, was pleas'd to answer, that while he was, as well as profess himself, a Protestant, he would never act so unworthily as to betray the Protestant Religion, which he necessarily must, if he should do as he was desir'd: Her Royal Highness had the same apprehension of the tendency of the Toleration and Indulgence, and was therefore pleas'd to say to some Scotch Ministers, who waited upon Her, that She greatly commended their having no accession to the betraying of the Protestant Religion, by their returning home to take the benefit of the Toleration.

We have heard their present Majesties Sentiments, and the Author from whom I copied it, make an Emphatical Reflection on it with respect to the Addressors of that time. What an indelible Reproach, saith he, will it be to a Company of men, that pretend to be set for the defence of the Gospel, who stile themselves Ministers of Jesus Christ to be found betraying Religion through justifying the Suspension of so many Laws, whereby it was established and supported, and whereby the Kingdoms were fenced about and guarded against Popery, whilst these two noble Princes (to the neglect of their Interests, &c.) signify'd their open dislike of that Act of the King, &c. the same Author is more plain with them, when he affirms, that though he thinks a Toleration may be due to the Dissenters Pag. 38. Principles, yet he did not know whether the particular men of those Principles, who had by their Addresses betray'd the Kingdom, might not be judg'd to have forfeited all share in it for their Crime committed against the Constitution, and the whole Politick Society. Nor is there, saith he, any thing more just and equal than that they who surrender and give away the Rights both of Legislators and Subjects should lose all grace and favour from the former, and all portion from the latter.

I suppose any one who is not altogether govern'd by a Malevolent Spirit will soon allow that the tender Reflection I made upon this Affair came short of the many deplorable Instances which others have given us of that. He that does peruse the several ingenious Discourses that bare the Title of the 14 Papers may soon discover the whole Traſt of the Proceeding; and if ever any Age produc'd such Mercenary Creatures to impotent and arbitrary Licentiousness I shall subscribe to our Clergy-man's Sense, and will also confess that the times might afford a soster Theme than what may be reasonably expected from the mutual Careſſes of a Religious Tyranny, and of a sanctify'd Slavery.

Our Examiner says, *Those men were to be pitied as well as condemn'd in going any length to justify a Popish Prince for their deliverances from the Clutches of a Party that had made them the Butt of their Anger for many years.* I do acknowledg they were to be pittied for betraying their Religion, their Reason and their Country; and so were Origen and Francis Spira to be pittied, tho the one burnt Incense to an Idol, and the other Apostatiz'd from the true Church. But does the Examiner think that tho we can be charitable to their Persons, we must indulge their Errors, and be favourably inclin'd to a trick of Revenge. I may tell him that supposing they were Perſecuted at the utmost rigor, and with a Severity equal to that of Dioclesian's times, they have lost the glory of their Sufferings, by endeavouring an enlargement after so mean, so base, and so unjustifiable a manner.

It has been observ'd by others that even in point of Secular Interest they were to be blam'd; and therefore I thought that the Fate which an old Mythologist writes, beset the Camel, might expreſs what favour the betrayers of our Church could expect from a Popish Prince. And I may assure them, that a Camel can sooner go through the eye of a Needle, than those Persons evade the Moral Application of that Fable: The Examiner therefore seeing himself and his Party so hard-pressed, is horn-mad, and endeavours to rub off the scandal upon others; for according to his usual Charity he retorts the Reflection upon my self, Pag. 25. whom yet he pretends he does not know, and with the same handful of Dirt bespatters the Innocency of another Person: But as I cannot but smile at his poor shifts, which prove him a true Canon of the Billingſgate Quire, so I may assure him, that his Ribaldry passes for no argument among candid and ingenious men: Not but that I am sensible some of his Brethren, who Libel Persons that are much better than the Examiner or my self, do with rapturous pleasure yawn upon their gaping Prophet, and having snuff'd up his breath, and lick'd the froth from his polluted mouth, they seem, like the old Idolatrous King of Babel in India, to worship and to adore the Tooth of their Monk.

Bat.

But the Examiner's folly, or rather Prevarication is no less observable than his Rage, for when I had inform'd him, that *Jupiter* cropped the Camel's Ears for presuming so far on his Interest with the Gods above other Beasts; and that the Addressing Protestants could reasonably expect no better quarter from a Jesuited Court, on whose Golden Promises they built very fantastical hopes as of surviving the Ruin of our Church, so of obtaining strange advantages to the Reformation: Our merry Clergy-man (not without an extraordinary fit of Laughter, which in Fury as *Pliny* observes is a mortal sign) that I reflected on the Crop-
 Pag. 26. ear'd Preachers. Truly I did expect since our Examiner took upon him to render my meaning, that he would at least have been so fair

an Interpreter as not to have offer'd violence to the natural sense; and indeed I see no necessity he had of consulting the Ancient Rabbins of the *Puritan* Kirk, or to have told us that those weak and superstitious men did keep their Hair short cut to avoid scandal. He cannot but know in what sense the cropping of the Ears is used by the Vulgar, without the help of the Mythological or the Hieroglyphick Tables; and I suppose our Clergy-man may have read what the Professors of Divinity at *Mecha* have observ'd in their Annotations on the *Turkish* Gospel; how that, among other things, they tell us that the ancient *Arabians* did usually cut off the Ears of some Beast, and then send it into the Desert for the Expiation of their Crimes (this Ceremony it seems past current with them for a sufficient Equivalent instead of holy Tears, mourning in Spirit, or the Popery of Austerities) but truly the Crimes of our Country-men could not admit of such an easie Penance; for if His Majesty, whom God raised up to destroy the Popish *Hydra*, had not timely interceded to the rescue of our Religion and Liberties from the Clutches of a party that made them the Butt of their anger for many years, our treacherous friends of the Reformation (who depended so much on the *Italian* favour) would have been their own personal Scape-goats; they would without a figure have lost their Ears, if not their Heads, with their Religion and Liberties; and if the Torment of life had been continued to them, they would have been driven with reproach enough from their promis'd *Canaan* into the howling Wilderness; but I shall insist no further on this unpleasant Subject since as they were much to blame, so it is not to be doubted but future Histories will lash the Extravagance of those time-servers, who barter'd their Birth-right in exchange for a Mess of Pottage prepar'd in the Jesuits Kitchen. I have hitherto followed our Author in his Vindication of the Addressing Dissenters; it may not be unreasonable to consider in what sort he compounds on their behalf with his Reader on other scores, and in the first place, I

Pag. 30. cannot but observe our Examiner's surprize to hear a Man who reflects upon our Dissenters in general (he is pleased to use a certain Scurrility in the Term) to speak favourably of *Calvin*.

I have many things in this case to reply, and among others that I believe were *Calvin* in our Country as he could not be of the Party of all our Dissenters in general; so neither would he be a Dissenter from our Church: and that this is more than a conjecture may be learnt from foreign Protestants, who have been train'd up in his School; for tho they submit to their own Models at home, yet they judge very honourably of our Discipline. This is evident from a Relation the Reverend

Burnet gave us of a proceeding at *Geneva*, where the Government entertained his *English* Congregation with the highest respect, and granted them the Liberty of their Worship according to their own Liturgy in so obliging a manner, that as there was not one Person that made any exception to it; so they freely offered the grant of one of their Churches, if the number of *English* should encrease; and that on the last Sunday when he distributed the Sacrament according to the way of the Church of *England*, he found a general joy in the Town for the opportunity given them of expressing the respect they had for our Church: and as in their publick Prayers they always pray'd for the Churches of *Great Bri-*

as well as for the King, so in private Discourse they shewed all possible esteem for our Constitutions, and they spoke of the unhappy Divisions among us, and of the Separation that was made upon the account of our Government and Ceremonies with great regret and dislike.

Nor was this a Court flourish, but we have great reason to think those foreign Protestants perform'd it with the same steady judgment by which they were formerly govern'd; for in the year 1654. the time they reprinted the *Syntagma* of Confessions of Faith of all the Reformed Churches, * when it was suggested by some Zealots, that the Articles of the English Church should be left out, and the Confession of the *Westminster* Assembly inserted in lieu of them; the Church of *Geneva* were so far from entertaining the motion, that they judg'd it scandalous to encourage the Triumph of the prevailing Schism, and to affront our Reformation in such a tender concern; so that our Articles like *Moses's* Rod that devoured the Serpents of the Magicians, have hitherto swallowed up all the new fangled Models of our other zealous Confessors.

* *Durel's view of the Government*, Page 173.

But why must a Reflection on our Dissenters be a Reflection on *Calvin*? Was *Calvin* and the other foreign Reformers of the same sentiments in all points with our Separatists? Nothing less; for altho Bishop *Andrews* who with grief observ'd their restless temper in his days, writes, as I have seen observ'd from his *Tortura Torii*, that both Papists and Puritans conspire the hurt of Kings, as *Herod* and *Pilate* agreed to murder Christ, yet a Learned Doctor of the same age, and an especial Favourite of the Bishop openly declares * that in all the lines which ever *Calvin* penned, you cannot find one syllable that can prejudice his Loyalty.

Anno 1609. Page 110.

Dare our Separatists pretend they took *Calvin's* advice, when by a superstitious zeal they razed out the Scripture Texts, which Queen *Elizabeth* and her Successor † King *James*, by the Advice of his Convocation caused to be affixt on the walls of the Churches for a godly and Religious intent; or rather did they not Copy the proceeding from *Bonner*, who, for the advancement of Popery, did the like in Queen *Mary's* Reign? would the practices of some of our Dissenters who think it a piece of Religious Providence to save their Purse so far as to withhold the maintenance confirm'd to our Ministers by general custom and particular Statutes have been pleasing to *Calvin*? or rather do not these Persons (tho unawares as I hope) fully execute the desire of Cardinal *Allen*, who to embroil the state of our Reformation, advis'd the *Roman* Catholics to refuse the payment of the Tenth, and of the other dues to the Parish-Priests? Are they true Scholars of *Calvin*, who so openly protest against a constant use of a Liturgy, and call it a quenching of the Spirit, when their Master recommended a Set-form of Prayer to the Protector in King *Edward's* days to manifest the agreement of the Church, and to stop the affectation of Novalists? Have they not rather conform'd to the Doctrine and Practices of the *Jesuits*, who, as a Reverend Author notes, are profess despisers of Cathedral Service, and are excus'd from attendance on it by the Constitutions of their order, being great admirers of Spiritual Prayer, and an Enthusiastic way of Preaching, as appears by the History of their first Institution by *Orlandinus* and *Masseius*?

* *Vid. Morton's full Satisfaction of a double Romish Inquiry*, &c. An. 1606. Page 109. † *Can. 82.*

Can they pretend to *Calvin's* Spirit, who taking the advantage of a Toleration granted them by King *Charles* the Second, enforc'd their Disciples to a greater distance than ever from our Communion, and perswaded them that the frequenting Churches and Meetings too is to swear by God, and by *Mahomet*? Can

Vid. Abbot. Anti-log. & Morton's Discovery, &c. Page 24.

Dr. Stillingfleet; in Preface to the Unreasonableness of Separation.

these I say pretend to *Calvin's Spirit*, or rather have they not traſt the very foot-ſteps of the furious Miſſionaries, who after the publication of the Bull of Pope *Pius* the Fifth againſt Queen *Elizabeth* drew off the *Romaniſts* from the Prayers and Service of our Church, which they before frequented, and gave thereby a foundation to the Reſuſan-
cy? Do the Separatiſts think that their Out-cry againſt Biſhops as Slaves of Anti-
chriſt would have been grateful to *Calvin*? or rather have they not turned their

*Skelden's Ro-
miſh Miracles,
Pag. 25.*

Epiſt. pag. 134.

*See Dr. Stil-
lingſt. Sepera-
tion, pag. 22.*

*Biſhop Bram-
ball's Letter to
Wor. Int. E-
piſt. uſb. 293.*

their Brethren ſtudied more perfectly the Spirit of the Goſpel than to have encour-
aged ſuch a peculiar leudneſs which has been ſupported by the dark Artifices of
Rome, and propagated (under the ſham-pretences of extraordinary zeal and holi-
neſs) by the grand enemy of Chriſtian Peace the better to introduce the Atheiſm
and Infidelity of the preſent Age.

The French Divines (and they have been eſteem'd the moſt exact *Calviniſts*)
have been far from giving encouragement to this perverſe Schiſma-
tical Spirit, as one of them has abundantly prov'd from their beſt
Authors. He tells us that the great *de ſ'Angl'* formerly one of the
Ministers of *Roan* did upon the Reſtoration of King *Charles* the
Second, heartily rejoyce when he was told that the *English* Liturgy
and ancient Diſcipline was like to be reſtor'd. That the Eminent
Monsieur Gaſké than Miniſter of *Charenton* was wonderfully edify'd by reading the
Service: That the learned and holy *Monsieur du Boſc* the Miniſter of *Cane* did as
much approve of one performing Divine Service after the way of the Church of
England, as he that Officiates according to the manner of the French Reformed
Churches: That the famous *Monsieur Bochart* the Miniſter of *Alençon* declar'd in
favour of our Liturgy, as being very good and well ordered: That *Mſieurs Daillé*,
Dreſincourt, *Amyrant*, and others, expreſſed no leſs eſteem for it than *Spanhemius*
Divinity-Reader of *Geneva*, who in his dedication of his *Dubia Evangelica* to Arch-
biſhop *Uſher* commended the public Worſhip of God in the Church of *England*, as
ſuch that the like is ſcarcely to be found elſewhere: To theſe he adds the bright Te-
ſtimony of the famous *Monsieur Goyon* Miniſter of *Bordeaux* in theſe words, *There*
is not one Miniſter (ſaith he) in all the Province of Aquitain that thinks his Conſcience
offended

offended by using of the English Lyturgy; but that the People Dream and Dote, who are of such Opinion; and that those English Gentlemen do extremely wrong us, who quote us to foment their Schism, which, he says, cannot but be very scandalous.

And whereas, certain passages are alledg'd out of Bullinger's Manuscript Epistles, to favour the pretences of our Separatists. I think it a necessary piece of Justice: to the Memory of that great Man, to clear him of that Imputation by which he is charged by some Persons, who misapply the words which a Reverend Author has cited out of him. For if any one please to consult the Epistles of Peter Martyr, may be soon convinced that he and Bullinger did conjunctly declare in the same sense with Beza's before cited words, as is apparent from several Letters Peter Martyr sent to a Dignified Clergyman in Queen Elizabeth's days, whose scruples had almost betrayed him into the Schism. Nor do I think that the *M. S.* of Bullinger, which are preserved in the Library of Basil, did on any account encourage the Separation, then made among us; much less ought they to be produced to cover the iniquities of our times, wherein we see the Unity of a Church broken with so much Pleasure and Liberty, and our Church charged by the *Papist* and *Sectary*, as being too charitable to them both: As tho it were a Distemper derived from our Clime, to be exempted from the extremities of the North and South; and to be Seated like the Queen of Vertues, in a secure Retreat between two dangerous Precipices.

I confess Beza speaking (in his Preface to his *Græ-Lat Testament*) cried out against a Reformation, and was wholly for the humour of a Transformation, which Fancy of his, did displease the English Church, which proceeded on more moderate Principles: For Catholic Charity which in conjunction with sound Doctrine and wholesome Discipline, is an especial Note of the true Church, and was infused into her by the Heavenly Missionary, whom her great High Priest at his Ascension into the Holy of Holies, Deputed and sent in the Simile of a Dove, to superintend and direct her, did eminently shine in the proceedings of our Reformers, and those who compiled the Constitutions of our Church: For the Canon tells us, *so far was it from their purpose to forsake the Churches of Italy, France, Spain, Germany, or such like Churches in all things, which they held and practised, that as the Apology of the Church of England confesseth, it do's with Reverence, retain those Ceremonies, which do neither endamage the Church of God, nor offend the minds of sober Men, and only departed from them in those particular Points, wherein they are fallen, both from themselves in their Ancient Integrity, and from the Apostolical Churches, who were their first Founders.* And truly, if it may be lawful to propose such a Question, I would demand of Beza's Friends, whether a Reformation of Abuses, be not altogether as just and as safe as a Transformation from Evil? And whether in all Reformations the method which Zanchy expresseth, be not most advisable, which he would have consist not in the rooting out all that is found in the Church of Rome, but in rejecting what is fit to be rejected, and in preserving, what is fit to be preserved. If this Tempter had prevail'd, our *Papist* Adversaries would have lost their bold Challenge and pretence to Antiquity; to which, they therefore appeal with such Effrontery, because some Protestants love not the discourse of it, but resign an argument that would have destroyed Rome with her own Weapons: And indeed, I see no reason when the ancient Landmark was removed, why it should not rather have bin brought again to its own proper place, then that the Authority of our Fore-fathers should be despised, and every pretender lay out the Scite and Enclosure: of the Church, in what Platform he please. The word Transformation (however proper on other accounts) do's sound harsh and offensive in Ecclesiastical as well as Civil Regulations, and as our Church did not Relish the notion, so did it, and not without reasonable cause, disgust the most moderate Persons in the Roman Communion. For *Tbuanus* was irreconcilable to such violent heats in the matters of Religion, and yet the same Author did incline favourably to moderate Reformers; as is ap-

parent from the Character bestowed by him on the good *Melancton*, of whom he speaks by way of hearty commendation, by being Governed by such a peacable and serene temper, as to be constant to the Opinion, that there ought to be no contention but for necessary things; and he further adds, that *Melancton* by his earnest avoiding all strife and contention, tho' he could not escape the Reproaches of some of his own Brethren, yet he often experienc'd the humanity of strangers, and the good Will even of many who were not of his Judgment.

Whether *Calvin* was altogether of *Beza's* Opinion, is needless to inquire, but that he was sometimes too fond of his own Works, and too free in his Censure, do's indeed appear from his own writings: For he often spends his thoughts as a Plenipotentiary Dictator, and proceeds so far as to accuse some Foreign Protestants (the *Helvetians* I suppose he means) for allowing themselves to be called the *Evangelical*, not considering that the first Reformers did, in opposition to the *Romish* Traditions, and the *Monkish* Legends glory in the Name, and in the Reproach of Gospellers. *Calvin* indeed, had to do with a rough and ungovernable People at *Geneva*, and the reason which mov'd him to be so earnest in the Establishment of his Model, was, as we are inform'd, out of *Beza*, for that he saw how needful those Bridges were to be put into the Jaws of that City. The judicious Mr. *Hooker*, who cites that passage, and speaks very favourably of *Calvin* (tho' he convinces our home-bred *Mimic Calvinists* of dangerous mistakes and mischievous Practices) tells us, that what *Calvin* saw to be requisite for the People of *Geneva*, was by as great wisdom compassed; but he subjoyns, that wise Men, are Men, and the Truth, the Truth; and what *Calvin* did for the Establishment of his Discipline, seems more commendable, than that which he taught for the countenancing of it Established; I may add, or for the countenancing of it, with Derogation to our *English* Reformers. This censure may be suppos'd to carry no great Prejudice with it, if we Reflect on *Calvin's* proceedings, during the troubles at *Frankfort*, when though he acknowledged the things he thought most unfit in our *Liturgy* (then used by our Exiles, who resorted thither in Queen *Mary's* days) were tolerable, and declared for his own part, how easie he was to yield in all indifferent things, such as External Rights are, yet was he too fierce and too partial an Arbitrator, or at least, suffer'd himself as one not well vers'd in the *Liturgy* (which he endeavoured to accommodate to his own Model, and that not in *England*, but at *Frankfort*, where his Orders were not disputed) to be misinform'd in the Relation of the business, and, as appears by *Calvin's* Letter to Dr. *Cox* and others, in which, among other Concessions, he Recants his former sharpness against our *Liturgy*, he expresses his satisfaction for the use of it.

This instance, and indeed others which might be produc'd, do, I confess, prove that *Calvin* (tho' he cannot in reason be alledg'd to justify the Practices of our Dissenters) did not pay an equal respect to our *Liturgy* and Ceremonies as to his own: But as they shew the Charity of our *English* Divines, in corresponding with him in Love and Affection; so do they likewise, in some sort, betray the wretched Malice of our false Brethren, who, in those early times, which since, has bin their ordinary Practice, have traduc'd our Constitution, and thereby push'd on the *Jesuites* design (or bin at least their Tools) in widening the Breaches among Protestants. And truly, I am inclin'd, to think that those Foreigners, who are most severe against the *English* Church, do not always give themselves the leisure or opportunity, to consult the true nature of the things, against which they exclaim, but take most matters by hear-say from our Champions of the Separation.

There is no Question to be made, but that any such Person as *Andrew Melvin* the *Scottish-Man*, may have Ranchor and Rhetoric enough to Calumniate our Church abroad, and to have a d dired success among undiscerning Men; but the Bate do's not always take with the more Learned and Judicious: For Hypocrites and Defamers are so far honest, as sometimes to over-act their parts, and then the Wolf's Paw do's extend it self through the borrowed Fleece. *Monsieur Goyon*, who himself was impos'd

pos'd on, thought himself very happy, when he had discovered the Treachery of such Canting *Sycophants*; and in a Letter mentioned by *Durel*, express, that he and his Brethren had bin strangely deceived by what had bin related to them, touching the most noted Set of our Dissenters. That he ever imagined them to have bin a People that followed the same Order as the Churches in *France*, but, it seems, faith he, they are far from it, and their Description shews them to be a strange Party, not fit to be tolerated. How Monsieur *Goyon*! Are the Martyrs of Peace, are the sober and the self denying Men not fit to be tolerated? What is then to be done in the Case? In short, the Monsieur conceived, that the best remedy was to reduce them to the Episcopal Government, and that otherwise he held it impossible, the Church of *England* should be ever quiet, or flourishing. Certainly, if the Dissenters have a just ground for their Separation, the *French Calvinists*, with our Examiner and the rest of the Clergy, make up the most wilful and positive part of Mankind: And tho I expect a worse Title from them my self, because I dare speak the Truth, yet, I cannot but expose the Malicious Artifice of such vile misrepresenters; as many of them are, that Hunt in Couples with the *Roman Foxes*.

We read in the Specialities of Bishop *Hall's* Life, that Segnior *Ascanio Negro*, and another *Italian Captain*, wondered to hear from him, that we had any Baptism in *England*, the *Romish Priests* having deluded them with a different Relation; and after the same manner, many *Hugonots* have express'd their surprize, that our Baptism and the Eucharist are so purely administered, when the wretched Fugitives of our Church had possess'd their thoughts with the Chymera of a frightful Cross, of a profane and too forward Charity in Eating and Drinking with sinners, and with strange Ideas of Popery and Superstition. In the same Specialities, we read of a Conflict the good Bishop had with a *Sorbonist* (a Prior of the *Carmelites*) who took occasion by our Kneeling at the Receipt of the Sacrament, to persuade all the Company of our acknowledgment of a *Transubstantiation*, but that he soon satisfied the Cavel, shewing upon what ground this meet posture obtained with us, and that the *Carmelite* grew furious upon his Conviction, and with his vehement Associates fell into a down-right railing upon our Church and Religion. *Lewis de Moulin*, who learnt to speak *English* after the Tone of a *Scotch Covenanter*, pretending to render an account of this Affair, as Printed by Bishop *Hall*, do's in abuse to the good Bishop, invert the design of the Relation to the prejudice of him, and of our Church; for he do's both joyn with the *Carmelite* in his Invektives against her, and quotes this passage out of the Specialities as a sufficient ground to warrant his uncharitableness, pressing the Reader with the necessity of thinking, that the Bishop was rather confounded by the *Sorbonist* then the *Sorbonist* by him.

And truly, tho this same *Lewis* (unworthy the Name of *Moulin*) had supplied the Age with wretched Invektives and misapply'd Stories, with which he most maliciously misrepresented our Church and Church Governours; yet our Clergyman had the good Nature to help him out at a Dead lift. For tho he acknowledges what he wrote, might be beyond Reason and Decency, yet we are told by him 'tis very likely, that the uncharitableness of the Church P. 27. of *England* against the Protestants abroad, particularly of the *French* Church, whereof *Lewis du Moulin* was a Member, might animate him a little beyond his design. But I pray, what was his design? Was it not to fill the Age with the noise of the Church of *England*, Popery, and to throw his Venom upon our Discipline? Had he not then the same design on Foot, as when he wrote in favour of the Regicides, and Translated *Milton* for the benefit of the Saints, and trampled like another *Melvin*, upon the Laws of our State, as well as of our Church? But with submission what is the uncharitableness of the Church of *England* (I regard not the passions of private Men among us) against the *French Churches*. King *Charles* the Martyr, whose sincerity to the Principles of our Church, was neither bribed by flattering hopes, nor countervoted by his fears, tho he pass'd through the greatest Scene of

Terrors,

Third Paper to Mr. Hender-son. Terrors, Imprisonment and Death : Freely acknowledged, that as he was no Judge over the Reformed Churches, so neither would he Censure them. And the Reviewers of our *Liturgy*, whose Authority may be supposed to carry the sense of our Church, do in a few words give us a Notion of her uncharitableness : for in the short Discourse of Ceremonies prefix'd to our Service Book, in which those good Fathers rendered their Reasons for retaining some, and abolishing others; in these doings, say they, we condemn no other Nations, nor prescribe any thing but to our own People only : For we think it convenient, that every Country should use such Ceremonies as they shall think best, to the setting forth Gods Honour and Glory, and to the reducing the People to a most perfect and godly living without Error and Superstition, &c. What uncharitable Spirit did *Peter* the Father of this *Moulin* find in our Church? He embrac'd her Communion, vindicated her Authority, and admired her Constitution. What uncharitableness did *Peter* the Brother of *Lewis* find? He openly protested against the *Scotch* Covenanters, and told them it was far from the desire of the *Hugonots*, that a conformity with the Reformed Churches of *France* should be misapplied, as a pretence of expelling Bishops, much less as a President, to take up Arms against the Sovereign. He thought our Church not at all the worse, tho it was run down by the Clamor of a Tumultuous League, and with the noise of an Holy War. Finally, what uncharitableness had *Lewis du Moulin* to object? It was in short this; that we were Governed by Bishops; and that He, with his Friends, could not enjoy Preferments in our Churches, unless they would admit the Authority of our Laws to take place in our Nation, which as they do not extend to Foreign parts, so do they not Unchurch other Protestant Churches, who have Laws and Customs of their own.

If any one please to consult the Learned Discourse of the Reverend Dr. *Pußer*, concerning the Moderation of the Church of *England*, he will find such Solid and Authentic Testimonies of her admirable and equal Temper, of her Christian Prudent Resolves in Matters of Judgment and Practice, as may abundantly satisfy him, if he be not Deaf to a just Conviction, that her Temperament and Charity, is no less Primitive, then her Doctrine Evangelical: She do's not indeed, suppose her self the worse, because some Sanctimonious Pharisees mis-represent her, nor will she Purchase the esteem of any rigid *Calvinians* abroad, by parting with her Establish'd Rules, in favour of a Foreign Scheme: Instead of this, she has often oppos'd, both her Authority and her Arguments to such of them, who Magnifying their own Constitutions, have Vilified and Traduc'd hers. But as the Censures she makes, are the Result of Charity, as well as of Justice, so do's she not Espouse the wrathful Heats and Passions, and unjustifiable Zeal of any of her Sons.

And, whereas Dr. *Peter Heylin* was tax'd by *Lewis du Moulin*, and *P. 30.* by our Examiaer, as too severe upon *Calvin*, they might, if they had pleased, have observed, that the Keys of our Church, do not Hang at Mr. *Heylin's*, nor at any other particular Doctors Girdle, nor is their Authority esteem'd a conclusive Article against the suffrage of our Church: For (as a Reverend Author; in answer to the Dialogues of Dr. *Sirilingfleet's* Popish Adversary, Notes) tho *Peter Heylin* was a Man of very good Parts and Learning, and did write History pleasantly enough, yet in some things, he was too much a Party, to be an Historian, and being deeply concerned in some quarrels himself, all his Historical Writings about our Church, do plainly discover which side he Espoused, which do's not seem to agree with the Impartiality of an Historian; but for all this, he was far from being a Friend, either to the Church, or to the Court of *Rome*: And next to *Puritanism*, I believe, he hated *Popery* most, so that if he had bin Alive, and a *Papist* had gone to thank him for

for the Service he had done the *Roman Catholics*, in all probability he had provoked him to have written as sharply against them as ever he wrote against the *Puritans*; and therefore the Doctor cannot be accused of being Popishly affected, as *Lewis the Mouliniste* would persuade the World.

And truly though our best Church-men are governed by a moderate temper, and do with Bishop * *Bilson* acknowledge *Calvin's* great pains, and good Labours in the Church of God; though with Bishop *Morton* they not only give him the right hand of fellowship, but † call him their Master, and ‖ place him among the Stars of the first Magnitude in the Church. Though with * *Hooker* they allow him to have been incomparably the best man that ever the *French Church* did enjoy since the hour it enjoyed him; though with the famous *Whitaker* they think him † a Renowned and most worthy Servant of Jesus Christ, and to have had more solid Reason, Learning and Wisdom in one finger than *Stapleton* the great Champion of Popery in his whole Body; yet with the same *Whitaker* they will not undertake to accompany *Calvin* beyond the Verge of Truth; much less can we suppose (nor would *Calvin*, were he now alive, desire) they should for his sake encourage our *English Separatists*, who being guilty of a manifest Schism endeavour to fix the odium of their own guilt on him. Our Bishops and Clergy do indeed judge *Calvin* worthy of a sincere respect, but they see not any necessity that *English* men should be *Calvinists*, and there-

by take up with an *ἑσθινος ὄνομα*, Our own Country-man *Cranmer*, who was as great a Man as *Calvin*, and a Martyr too, has not been thought worthy such an honour, and therefore we must be excused if we refuse to pay a Tribute to a Foreigner, that is only due to Christ, who is the Sovereign Bishop of the Universe. Our Church does not dispute *Calvin's* Jurisdiction in his Consistory at *Geneva*, nor has she at any time interrupted the Synodical Interviews at *Charenton*, or *la Rochelle*, but she does not like, that *Calvin's* ashes, like those of *Samuel*, should be subject to Charms, or that after so many years rest he should speak from the *Tripod* of a *Westminster* Assembly. And truly albeit *Calvin* had long before resign'd his Breath, yet the Covenanting Presbyters who borrowed the Title of his Authority to justify their bold Adventures punish'd his Memory in a viler sort than the *Egyptians* did their Malefactors, whom they confined to the embraces of a putrid Carcass; though *Calvin* was dead, yet his Writings did speak, and speak aloud to the confusion of those merciless Innovators; and therefore our Church may with just reason be suppos'd to entertain more honourable thoughts of *Calvin* than our Separatists have done, who expound him with a false Gloss, and most grossly pervert his sense.

The clamor of our Dissenters has forc'd our Clergy to deliver their minds with freedom, and to say that *Calvin*, however learned and pious, however zealous and constant for Gods service, was not only a man, but subject to passions and to errors too. They were indeed willing to believe that his Ecclesiastical Scheme, by which he excluded Bishops from a just Jurisdiction, was rather a matter of force than of choice; but since some men persuade us, 'twas his Principle not only to advance the Arian Parity of Presbyters and Bishops at *Geneva*, but to banish both the name and the office of Bishops from other Reformed Churches, where they were allowed and established, our Clergy have thought it no crime either to oppose that Levelling design, or to confirm their People in a right judgment by necessary Arguments. This gave occasion to many Learned and good men, who were not in all points of Mr. *Heylin's* judgment, to deliver their thoughts very freely of the Foreign Protestants; thus Archbishop *Usher*, who as Dr. *Far* observes, declared

* *Difference between Christian Subjection and Rebellion*, pag. 509.

† *Answer to the Popish moderate Answerers Part. 2. Chap. 5.*

‖ *Idem. in Sentent. de pace inter Evangelic. procur. p. 5.*

* *Pref. to his Eccles. Polit.*

† *Duplic. de Authorit.*

SS. Scriptur. fol. 23. Idem.

l. 1. fol. 3.

Vid. Sentent.

Davenat. Edit.

Londin. p. 116.

*Dr. Parr's Ap-
pend. pag. 6.*

his opinion, That *Episcopus & Presbyter gradu tantum differunt non ordine*, and consequently in places where Bishops cannot be had, Ordination by Presbyters standeth valid, does however give his opinion (though not without Christian Charity) that the Churches in the Low-Countries who live under a Free State, are not so excusable in that defect as the Churches in France who live under a Popish Power, and cannot do what they would, to which he adds, that the Ordination made by such Presbyters as have severed themselves from their Bishops cannot possibly by him be excused from being Schismatical. Nor did the Learned Mr. Mason in his

Idem. pag. 7.

Defence of the Ordination of Ministers beyond the Seas of a different judgment; for though he grants the French Churches, having a constant President of the Presbytery, to enjoy the substance of the Episcopal Office, yet whereas their Discipline is still defective, he wishes them in the Bowels of Christ by all means to redress and reform it, and to conform themselves to the ancient custom of the Church of Christ.

Id. pag. 7, 8.

So that after all, as the Reverend Doctor hopes, this Question, whether Episcopacy be *ordo* or *gradus*, will prove only a difference in words rather than substance, between those of the Lord Primate's judgment, and those of Dr. Heylin, since they are both agreed in the main Points of the Controversie between them and the Presbyterians, viz. That the Bishops were Ordained in the Church by the Apostles themselves, from the direction, or at least approbation of our Saviour himself, being the Stars which St. John saw in his Vision in our Lord Christ's own hand, and that they are permanent immutable Officers in the Church, which cannot subsist without them, but in cases of pure necessity, and lastly that those Presbyters which in Churches founded and settled with Bishops, do separate from them are guilty of Schism &c.

The charge of Schism is very grievous; but yet we see that *Usher*, tho a Person of a moderate Spirit, and a sincere Charity towards Calvin and his Brethren, hath charg'd some Persons with it. I am certain those Presbyters that make a Separation from our English Bishops, who, as they dare not deny, do own the Sovereign Authority of Jesus Christ, let their pretences be never so Magisterial, they are not true Friends of Calvin, who throws an *Anathema* on them: They spit in the Face of *Gualterus*, who condemned them as the *Morose*; they gain-say the words of *Beza*, who wish'd our Hierarchy to be perpetual; they accuse *Anchorie*, and the Church of *Heidelberg*, of canting flattery, because they saluted *Fewel* and our other Prelates with the Title of Pious and of Holy Bishops, and wish'd, that by their means, God would Build up his Kingdom: In fine, they run counter to the judgment of *Bucer*, *Peter Martyr*, *Spanhemius*, *Sadeel*, *Grotius*, *Diodat*, *Casaubon*, *De Bleau*, *Claude*, *Turretin* and the other Glories and Ornaments of the Foreign Churches: And therefore, I was amazed, when I read the dreadful Unchurching Description (recited in the Apology) which Mr. B—r, animated with a Spirit far different from that of Calvin, and his Successors, gave us of Episcopacy: And I think I had reason to say (notwithstanding the Examiner judges it not to the purpose) that Persons actuated by such an uncharitable Principle, love not a Bishop, be he ever so good, that they pity not a Bishop, be he ever so afflicted, that they envy those Bishops which do conform, and rejoyce at their calamity, who are suspended.

But the Examiner, when I said, that any one who is a sworn Defender of Mr. B—r's, and of *Lewis duMoulin's* Description of Episcopacy can never be charitable to Bishops, because they are Bishops, is pleas'd to smooth up the business by retorting, that there are others of the other side (our Clergyman means of the Episcopal Party) nothing behind him in Invektives

P. 27. against the Dissenters. Truly, this is a notable push, and as much to the purpose as if he had bin silent: For, put the case the Episcopal Men have done ill in Writing such invektives, is Mr. B—r, excusable, because others are on a like score to blame? Or is any Person justified by the Follies and Wick- edness

edness of other Men? At this rate, should any one call *Scaramuchio* a Ridiculous Fellow, *Scaramuchio* might Evade that Character by telling him that *Harlequin* and *Pollicinello* were also very ridiculous. Would not our merry Examiner, who is no unfit Judge and Dictator in such company, give them a Learned Reading, and tell them that all the Three were not the less ridiculous for being equally so? Would they not submit to our Clergy-man's Opinion, and confess they were not only reconciled to their Names, but content that the Examiner should make the fourth jolly Blade among them? And indeed, 'twould be scarce worth the Expense of a Dispute, whether the Church might receive any great loss, if our Clergyman should exchange his Garment for such a Livery, his Natural Talent of *Buffoonry*, rendering him more capable of an Employment on the Stage, then to supply the Vacancy of a Bishoprick, or to undertake the terrible Office of a Preacher.

But it may be the Examiner expects I should seriously consider with him the nature of those Invectives our Episcopal men have given out against the Dissenters. I confess I am not willing to blow up the flame, or to add fuel to a fire that ought in Christian Charity to be extinguished; but yet to gratify our Learned Clergy-man, I so far concur with him as to allow that the Church-party have preach'd and written against the Dissenters, and that none have appear'd more strenuously in the Cause than our greatest Champions against Popery.

For how can any sober Person bear with patience the barbarous and spiteful stuff which has been vented by some of their most topping Professors against the Orders, Canons and Discipline of the *English* Church? Our Prayers pass with them for the Vomit of Antichrist, and our Ceremonies are censured as the Plague of the *Babylonish Egypt*; they have called Episcopacy *Bastim*, and our Presbyters the spurious and Bastard Sons of *Belial*; and tell the world (for they sometimes pretend to Wit as well as the Examiner) that our Professors wear Caps like Frogs-heads, and that they croak in the Chambers of Kings. I am weary of repeating what they have published in Print after their supercilious and scornful manner against all Bishops and Ministers of our Church in general, for they except neither *Cranmer* nor *Ridley*, nor *Latimer*, nor *Jewel*, nor *Usher*, but by an uncharitable censoriousness condemn the best of men whom all the Protestant Churches reverence; so that our Doctors must be excused if by the Word of God, and the irreprovable Authorities of Antiquity they have oppos'd the violent and scurrilous Extravagance.

Nor are we to be deluded into the conceit that *Peter Heylin* and others of his time were the first that oppos'd their Invectives to the growth of the unhappy Schism; for from the first Establishment of our Church, the Separatists have born the misfortune of being esteem'd no true friends either of the Peace of the Government, or of the Unity of the Catholic Church.

Queen *Elizabeth* of Blessed Memory was very sensible of the spreading evil; and therefore in one of her Speeches to Her Parliament, she admonish'd her Bishops to be vigilant against the new Sectaries and Disciplinarians, and that Learned Queen, who was the most Celebrated Reformer that ever *Europe* produc'd, did often express her dislike and abhorrence of the Ring-leaders of the Faction. She often experienc'd the subtil mischiefs that were carried on by a sort of men, who pretending extraordinary Purity and Illumination, fill'd all places with their meek Sun-light, and she found the same zeal scattering, like a Comet, a bad influence in the State, and we may soon guess what reason she had to be no better enclint to those Nominal Puritans by what her Lord Keeper *Puckering* delivered in his famous Speech in Parliament, when speaking her sense, he openly testified that they had persecuted her Majesty vigorously, and opened the Door to the *Spanish* Invasion, and that when in the giddiness of their Spirits they labour'd to advance a new Eldership, they did nothing but disturb the good repose of the Church, and of the Commonwealth.

Bishop *Jewel* also, who was most dear to the great Masters of the *French, Ger-*

* See his Life prefixt to his Apology, Anno 1685. p. 35. man and Helvetian Churches, was troubled and perplex in spirit against the Disorders of the Separate Communions, * which was carried on by Popish Priests in the Masquerade of Puritan Preachers, and in his famous Sermon at St. Pauls-Cross, discovered, what he thought of those men. By whose name, said he, shall I call you ? I would I might call you Brethren ; but alas, this Heart of yours

is not Brotherly : I would I might call you Christians, but alas you are no Christians : I know not by what name I shall call you ; for if you were Brethren, you would love as Brethren ; if you were Christians you would agree as Christians. What entertainment he received after this Sermon from the Dissenters of those times, is sufficiently exprest by Archbishop Whigst in these words : They, said he, will not stick in commending themselves to defame all others, yea even the notable Jewel, whose Labour and Learning they envy. It was strange, said he, to hear so notable a Bishop, so learned a Man, so stout a Champion of true Religion, so painful a Prelate, so ungratefully and despitefully used by a sort of wavering, wicked and wretched Tongues ; but 'tis their manner to you never so well learned, never so painful, so zealous, so virtuous, all is nothing with them, but they will deprave you, rail on you, back-bite you, invent lyes on you, and spread false Rumors, as if you were the vilest Persons on the whole Earth. I would advise our Examiner to beware of the same spirit.

I know that the Successors of the Puritans, like their Forefathers, have the modesty to reckon this Sermon of fewel to have been an Invektive of a Canonical stamp ; but 'twas usual with the Defenders of our Reformation in those early days to be guilty of many such Invektives. Dr. William Barlow a famous Disputant against the Popish Doctrines in the same Age gave a lively Character of the Puritans, and of their transcendent zeal to the common Interest of the Reformation.

He tells us, * That Malice and Prejudice made them irreconcilable to our Church, and that like Hedgehogs, as Pliny reports, who being laden with Nuts and Fruit, if the least Filberd fall off, will sting down all the rest in a pettish humour, and beat the ground for anger with their Bristles, they so left our Church and remain'd obstinate for Trifles and Accidents, things in themselves indifferent, though the Priests Anticrity had made them necessary. And he concludes, That their snarling had fed the Papiests humour, and stuffed their Books with Reproaches, who otherwise had wanted matter to upbraid our Church withal if the others had learnt of the God of Peace to have kept the Unity of the Spirit in the bond of Peace.

With what extasie of joy and feeling complacency did the Jesuit that compos'd the Moderate Answer, jump in a Circle with the Author of the Puritanical Admonition ? The Admonition, said he, to the Parliament, written with no small consent with these words, That no man, in whom there is any spark of Grace or Conscience can live in the Church of England, whose Inhabitants be all Infidels, going to the Churches of Bishops and Archbishops, whose Government is Antichristian and Devilish.

Thus far the Popish Moderate Answerer, and Dr. Morton, who undertook to muzzle this barking Priest, was pleas'd to favour both him and the

Puritans with a notable Invektive. * The Writer of the Admonition, reply to the Moderate Answer, said he, and you (O Papiests) may both join fellowship ; you dedicate your Book to the King, he to the Parliament. He pretends the consent of a thousand ; you imply a thousand thousand : He with all his consent is not many ; and you (for ought you well pretend) but one, both invincible and nam'd ; neither of both able to make up any great consent, except you multiply the names (as Garnet the Jesuit did his own) of Alias A, alias B, &c. You see what is the Malady of this Admonitor, namely, to condemn our Religion only because of Bishops, as (in his illiterate brain) an Order Popish, and therefore Antichristian, &c. Let us hear something else which may prove Protestants guilty of the Imputation of Turcisms and Atheisms. * Look upon England, saith Lewis

at Orleans, the French Rabscah, and you shall find it to be an Isle of Men, who eat mens flesh, and are deformed like the Cyclopes, and have not among them the least foot-steps of Catholic Religion. Thus the Vulgar in Spain are said in their Christian Charity to have bewailed the misery of the English: Alas, that these men have not the knowledge of Christ! being persuaded by their Monks that we worship the Devils, &c. Id. pag. 21.

Can any Invective be too severe for this Admonitor, and for the no less moderate Papalins? The one calls our Government, the other our Worship Devilish. I fear were St. John alive he would either have an equal share in the giving them Salutation with which he accosted the Heretic Cerinthus, or else have filled them the Heirs apparent of the first-born of Satan. And truly of all Devils, there is none more dangerous than the Demon *Merilignus* that does borrow the silver wings of Purity, and changes himself into an Angel of Light.

It would not correspond with my design, which, in compliance to our Examiner's Objections, I have already exceeded, to consider in what stile others of our Churchmen, before the time that Dr. Heylin made any Figure in the world, have answered the Calumny and the uncharitable Spirit of the Separatists; for they have always rail'd against our Hierarchy and our Discipline, and have been as often conquer'd by dint of Argument; nor have the best of our Doctors who now submit to the present happy Government, and thank God for our Deliverance, thought it any blasphemy against Heaven, or any Violation of Christian Love to give the world a just account of the mischief of the Separation; but in our Examiner's, and some other new moulded Clergy-mens Opinion (who endeavour to palliate the Dissenters Sayings and Actions be they never so lavish against our Church) it is all Invective that is deliver'd on this Account, though 'tis such Invective that they cannot ward off by the Sophistry of Misrepresentation, nor by their other little Arts, their usual mockery, trick and evasion.

But the Dissenters have great reason to be very thankful to our Clergy-man, as for his many other favours to them, so for telling us that * the colour he puts on their Actions (he respects particularly their Ad- * Pag. 30.
dresses) will be the rather believed, because it comes from one who is of a different Communion; indeed this is prettily observed by him, and yet it remains doubtful who he is, I have in some measure evin'd that he is no great Friend to the Doctrine of the Apostles, and of our National Church, and he has been so kind to the Dissenters to inform them that he is not of their Communion. Why may not our Author therefore be one of the Jesuits Family in Holy Orders, at least, why may not the Libel be the Product of a Club of *Hobbiists, Deists*, or other *Laudinarians*, who are fixt to no Religion and Church at all: However be the Examiner of what Communion he please, he must not pretend to be an absolute Dictator to the Age, nor must he arrogate to himself the *Ipsè Dixit* of *Pythagoras*; for the colour he puts on things do not change their nature, nor will our Church be the worse, nor the Dissenters the better for his being of a different Communion.

Our Author, who in one Page has been pleas'd to gratifie the Dissenters, in the next does express vexation of mind against another sort of People. What Ridiculous Stuff, saith he, have we been vext with in Pag. 31.
the two last Reigns about *Passive Obedience*, and we thought the Affair was over, but it is again rouz'd up from the Grave. Let the Apologizer play the fool as much as he will about this old Tool of *Passive Obedience*, it has been a Thousand times exploded by better Pens.

Alas! Good Clergyman, to whom the ridiculous Stuff, and the old Tool of *Passive Obedience* in the two last Reigns, occasioned vexation of Spirit! Was it not enough that *Saunders*, *Campian* and *Father Parsons*, who carried on their Voluminous Plot against Queen *Elizabeth*; or that *Garner*, *Bellarmino*, *Survez*, *Eudamon* of *Crete*, and the other Popish *Marmajuks*, who oppos'd both the Authority and the

VVritings of her Successor were offended with the like Stuff contained in our Homilies, and exploded the Doctrine, as a temporary submission, becoming the Infant Minority of the Church? Was it not enough, that the *Malm-bury* Prophet, who both lived in the Dark, and leapt into it at his Death, was vext with the like stuff, which the Author of the *Whole Duty of Man*, had recommended to the Practice of good Christians? How did the *Leviathan* dash our Shores? How did *Behemoth* bellow against that famous *Cassius*? But has the exploded stuff bin again Revived in the two last Reigns? Why, all that can be said in the Case, is briefly thus; Several Thousands very Orthodox and Loyal Clergymen (many of whom were formerly Sequestred by the Religious Rebels that worried their King to Death, sparing not the Majesty of his Crown, nor regarding the Authority of his Tears) thought it their Duty to encourage, and to Preach up a Doctrine in the days of King *Charles* and King *James II.* which they conceived might Defend these Princes from the like Insults of Sacrilegious Men. Besides, this old Tool is much in Vogue among King *William's* best and most faithful Subjects of the Clergy; and I dare believe, that the *London Divines* (so much Celebrated over all *Europe* for their Learning and Integrity) have often occasioned vexation to our Author on the same account, if he has either frequented their Churches, or perused their Printed Sermons, by which they have conveyed their Opinion to us. Their Learned Pens have secured the Doctrine from the Cheats and Juggles of designing Men: And dare our Examiner in favour to the Saints of the *Roman* and *Bethlehem Martyrology* affirm, that the Doctrine has bin exploded by the best Men? Where are the Thousand he brags of? They are no doubt of the same Invisible Society, that Compos'd the old Admonition to the Parliament. Very few, either of our *English* Bishops, or their Clergy are of the number: And, must they therefore be accounted Non-resisting Rebels to God and their Country, because they boldly assert a Primitive Truth?

What shall we think of the Testimony of the Reverend Dr. *Hickman*, 19. *Obs.* who in his late incomparable Sermon before the Commons, who, I suppose, were as competent Judges of Truth and Error as our Author 1690. adventured to declare against this principle of the Examiner.

The Doctrine of Obedience to Kings, saith he, has bin so frequently discussed of late, so Learnedly demonstrated, and so undeniably Establish'd among us, that there is no need to insist on it. Only give me leave to say, that notwithstanding the unreasonable Cavils of gain-saying Men, yet Passive Obedience always was, and I hope always will be, the Doctrine and Practice of the Church of England. I am sure 'tis a Doctrine of which no Church need be ashamed, and no King be afraid.

I suppose our Examiner do's take himself to be loudly affronted by this great Chaplain, and it must strangely disorder his Pulse, that the Dr. should presume to Preach in a Dialect so repugnant to his Sentiments: And indeed, how could our Parliament suffer him to keep the Pulpit in Prejudice of our Examiner? Or desire that Sermon to be Printed without his especial *Imprimatur* affix'd to it? Certainly our Examiner will be apt to give them the same Character as he has bin pleased to pass (*volante manu*) on the whole Body of the Clergy, and tax them with some tting of wilfulness and positiveness of humour beyond the rest of Mankind, nor will he be afraid to tell them, that they may play the Fool as much as they will about this old Tool. since it has bin exploded by his and a Thousand other better Pens.

In truth our Examiner is very manerly, and cares not whom he affronts that thwarts his Humour. But why must Passive Obedience be an old Tool? Is it because some of the Non-Swearers are as much inclined as formerly to the Doctrine? Then the King need not be afraid of it: Is it because our Bishops and others Practis'd it in King *James's* days? Of this our Church need not be ashamed: Is it because it was derived from the Patriarchs, Prophets and Apostles? It is then old I confess, but not a Tool: But if our Author please to consider, he may on second thoughts, find it (if rightly stated) to be no such Enemy of Self-preservation, nor to the main.

maintenance of our Natural and Civil Rights. We may Petition, we may humbly Remonstrate, we may make use of the Laws to gain our Repose, we may provide for our selves by Flight, or accept of a Deliverance, when we are truly convinc'd that the Providence of God do's hand it to us. This I think is our Case under King *William's* Government, to whom as I have Sworn, so do I esteem him the Messenger of the great God to secure us! And as *St. Peter* thought it his Duty to be Obedient to the Angels that was dispatch'd from Heaven, to give him enlargement; so do we, who have taken the Oaths, judge it our Duty to accept of a Deliverance that has bin attended with a Chain of wonders.

However, as we are not so Fanciful, to expect a continuation of Miracles, when the great work of our temporal Redemption is once fully compleated, or to suppose every thing to be Gods Immediate Call, whereby Men usually flatter the interest of their corrupt inclinations, so must we be cautious what we attempt in points of such Nicety. Tho *Paul* and *Silas* had by the same miraculous Power of God, an opportunity as well as *Peter*, to have escap'd out of Prison, yet they did not make use of that pretence of Providence; least they should have brought a scandal on the Christian Church. Their Bonds and Chains did indeed drop off their Bodies, and the Gates flew open, but they had no direct order to quit their Stations, and they chose rather to remain confin'd, tho against Law and Custom, which Entitled the Citizens of *Rome* to better Priviledges, than to hazard the Honour of their Religion, or the Life of their Keepers. In short, tho Liberty be a thing natural for Men to crave, and suffering a circumstance no ways desirable; yet we must not go out of Gods Road to obtain the one, or to avoid the other.

But our Clergyman seems to Reflect on the Writings, Sermons and Practices of some Persons, who in the late Reign, made a wrong interpretation of the Doctrine; and yet, this is very little to his purpose, as will appear, if we in brief sum up his Argument. Let us therefore observe the grand stroke of the Consequence; *Passive Obedience* has bin misapply'd by wrong Interpreters (let us also so far gratifie the Examiner, as to place the Apologist among them) *Ergo, Passive Obedience* is an old Tool! This is finely concluded; and by the same Rule we may proceed, and say, The Scribes of the *Sinbedrim* deprav'd the Writings of *Moses*, by their foul Glosses, *Tresilian de la Zouche*, and other Judges, abus'd our Laws by corrupt Judgment, the *Arrians* perverted the sense of the Apostolic Records; *Ergo, the Law and the Gospel* are an old Tool. At this rate, we may burn our Statutes, throw our *Bibles* into the Flames, and be guilty of the worst sort of slavish Resignation, and remain silent, and mute, whilst the young Tool of a Clergyman do's Preach against Righteousness and Truth, and bids the common People beware of all such Parliamentary Sermons, which do not allow of an actual Resistance, when he or his Friends blow the Trumpet for the good Old Cause.

I have in some sort consider'd the Principles of our Examiner, both as they refer to Religion, and Civil Discipline, but it would fill a Volum to describe his Temper, according to his real and intrinsic Merit. His own words are a sufficient Comment upon him, and therefore, we cannot think he do's pretend to much Sanctity, for he would then be the greatest Invective against himself. Indeed, be he what he will, he hath in part discover'd his shapes, and we thank him for the Favour. And, truly at what Random his faculty do's bolt, may appear from the Interpretation he puts on harmless expressions; for, when I discours'd of Christian Submission under Afflictions, and prov'd that by this Principle, the Suspended Bishops could not encourage their Friends (be they never so many) to any Seditious Practices against the present Government; he answers, I should do well to leave out such bragging Threats: Agreeable to which, is another of his Passages, in which he examines, what need the Man tell us, that these Fathers have endeavour'd by their Tears to cure the unfortunate Princes Wounds? Do's our Author, says he, venture to put them in a new Fright.

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of the Mob? On the same File, we may place a discovery that we Addressed after the Kings Pardon, when in the Page foregoing, he allows we Addressed, when the Pardon was only in intention. These with many other Articles are, I confess, unanswerable; at least they will bear no other Reply, then that they are inconsistent: Nor indeed, do I hold myself obliged to answer all our Examiners flights, and therefore shall dance attendance no further after him in his Extravagant Maze, through which he is hurried by the *Ignis Fatuus* of a giddy Fury: But I leave him to beat the Air by himself.

And, now let our Author be as scurrilous as he please, let him steep his Pen in the *Asphaltes of Sodom*, and drench it in the Vinegar and Gaul of the accursed *Jews*; let him Examine, Reflect, Traduce, with his utmost Skill, it is my comfort, that I suffer not without the company of most Celebrated Men. He that can represent not only our Grand-jury of *Gloucestershire*, but the Bishop of *London*, and our best Doctors as Ridiculous, for Signing an Address in favour of our Established Religion: He that can Rail at our sincere inclination to King *William*, for affirming that *English* Bishops ought to be serviceable to him. He that can say, it is *Monkery* in a Prelate to be Seraphical, and to imitate the Purity of Angels. He that can pronounce, that for a Non-juror to be destitute of Pride, Prejudice and Passion, is to teach the World how to give him uncharitable Names: He that can enquire, whether any thing can be said worse of the Bishops, then that they mourn in Spirit for the Miseries of Protestants: He that can demand, where we Learn'd that Canning Expression of Holy Bishops and of Holy Tears: He that can maintain, that glorious Exploits become not Bishops, and that gallantry is a word too material for the Sons of Peace: He that can call one of the great Doctrines of the Church an old Tool, and can speak in favour of those, who explode the Practice of the best Christians, and the Language of the Gospel: He that can thus Blaspheme God, Libel good Men, and do the Work of the Devil, to traduce the Brethren; let him assume the Title of a Clergyman, with what pretence he please: We may justly conclude, since a Tree is known by his Fruits, that he is neither the greatest of Saints, nor the least of Sinners, and, I am sorry, he should take occasion from any Juvenile Imperfections, or incongruities in the Apology, thus to Publish his own mistakes altogether inconsistent, as with the Religion we profess, so with the gravity of a Divine.

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